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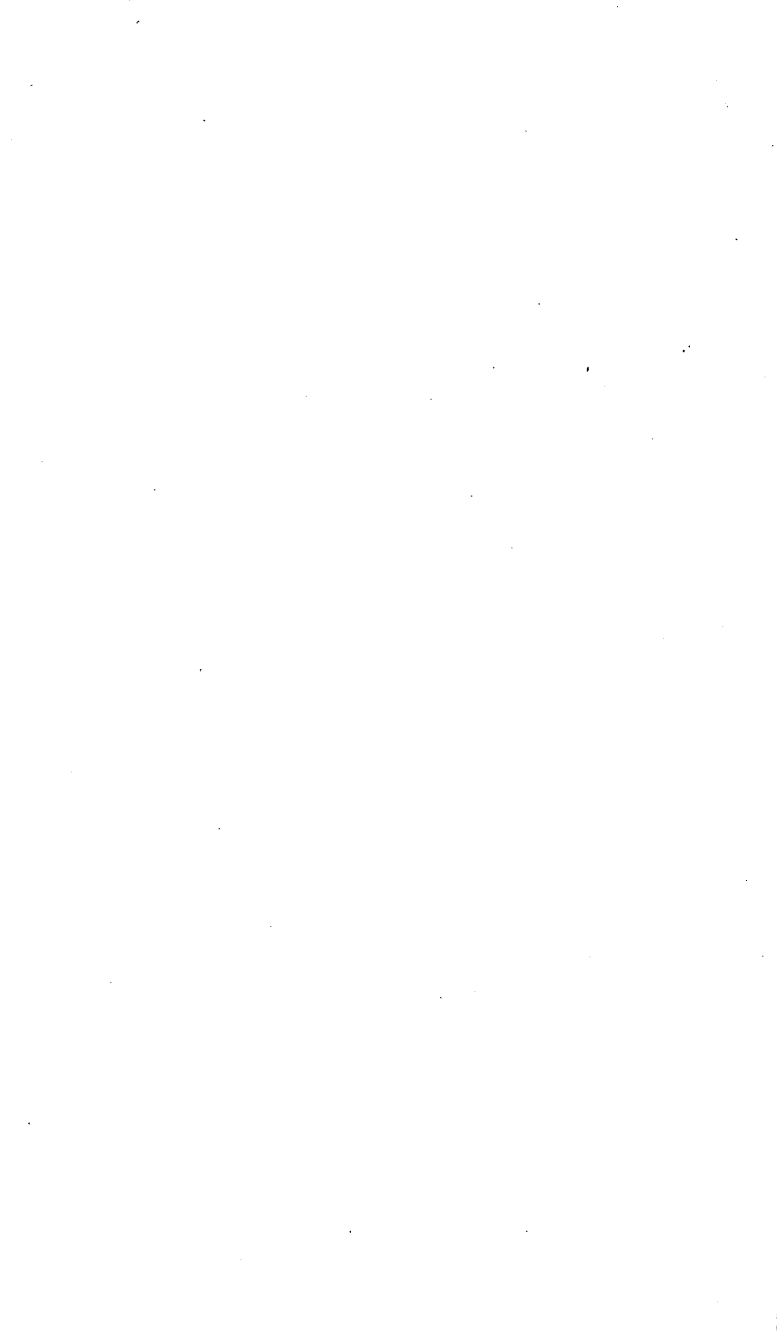
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THE
TRUE TEMPLE;
OR,
THE HOLY CATHOLIC CHURCH
AND
COMMUNION OF SAINTS,
IN ITS NATURE, STRUCTURE, AND UNITY.

BY
CHARLES PETTIT M'LVAINE, D. D., D. C. L.

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CONTENTS.

	Page
CHAP. I. The Essential Nature of the Church, - - - -	7
II. The Foundation and Materials of the building, -	15
III. The Instrumentality of Faith, - - - - -	22
IV. The Church as Visible and Invisible, - - - -	36
V. The same subject continued, - - - - -	50
VI. The Unity of the Church, - - - - -	69
VII. Concluding Observations, - - - - -	91
With an Appendix, - - - - -	115

PREFACE

TO THE

ENGLISH EDITION.

BY THE
RT. REV. SAMUEL WALDEGRAVE, D.D.

THE English publishers of this valuable work have requested me to prefix to their edition a few introductory sentences.

As a recommendation, no expression of my opinion can be for one moment needed. My honoured and beloved friend, Bishop M'Ilvaine, has already been for many years known amongst us as one who has, by his writings and his example, done good service in the illustration and vindication of Scriptural and Apostolic doctrine and practice. Any new work from his pen must, therefore, from the well-earned reputation of his former books, command the hopeful attention of English Christians. Nor will this modest volume disappoint their expectations. The subject of which it treats is one of vital importance. The handling of that subject is lucid, learned, sententious, spiritual

But although no praise of mine can add to the credit of Bishop M'Ilvaine's treatise, it may not be amiss that the

testimony which he bears to certain most weighty Evangelic truths should be confirmed by the witness of a brother, even though he be a much younger brother, in the faith and in the Episcopate.

Let me, then, declare my own firm belief in that doctrine concerning the Holy Catholic and Apostolic Church which is here set forth. Let me also record my long-cherished conviction that it is a doctrine which, though not new—for it is ancient as the Gospel of the grace of God itself—still needs, in this our day, to be newly and powerfully brought before the disciples of Jesus.

The teaching of the two schools of religious thought and opinion which have of late years attracted so much attention, and excited so much alarm, is characterized by a common and a pernicious tendency—the tendency to ignore the spirituality and the personality of that vital union which subsists between the Lord Jesus and every true believer—the tendency to obliterate the distinction which exists, both in Scripture and in fact, between the Church and the world. With the Rationalist, it is a common humanity, and not a participation in “the Divine nature,” which connects a child of man with the Second Adam, the Lord from heaven ; with the Sacerdotalist, that Divine nature, indeed, is nominally recognized, but it is derived to the sinner, not immediately and severally, but corporately and through many intervening links, by the exercise of sacramental functions. Hence, instead of the people of God being still recognized as “chosen,” “few,” “peculiar,” they are held to be coextensive in number—in the latter case with the whole company of the baptized, in the former with the whole human race.

And what is the practical issue of such instruction? To the unconverted the inevitable result is, in both cases, the building up of a wall of untempered mortar, which shall assuredly one day involve both those who build it and those who lodge beneath it in a common and a fearful destruction. For humanitarianism and sacramentalism alike are "refuges of lies," which the waters of judgment must "overflow," which the "great hailstones" of wrath must "sweep away."

And even the children of God themselves are losers, if they are not fully taught concerning the reality and the distinctness of the Church of the living God. They cannot taste the fulness of the blessing of the Gospel of Christ until they rightly apprehend that they have now, each man for himself, a personal union with, and a direct access to, the Lord Jesus—until they clearly understand that they belong to a Society for every member of which that prayer must hereafter, without fail, be answered:—"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." (John xvii. 24.)

May God the Holy Ghost vouchsafe to the reader of this treatise the blessing of His Divine unction! May many souls by it be so established in the true meaning of these words, "I believe in the Holy Catholic Church, in the Communion of Saints," as ever to be able to give a reason of the hope that is in them with meekness and fear! May many be recovered by it from that snare of the Evil One by which they have been hitherto led to ascribe to the world-wide human race, or to the visible, the sacramental,

the mixed community, all those exceeding great and precious promises which, as Holy Scripture teaches and as our greatest divines affirm, rightfully belong only to the indefinable, the spiritual, the elect, the living body of Christ.

SAMUEL CARLISLE.

P R E F A C E.

“For lack of diligent observing the difference between the Church of God, *mystical*, and *visible*, the oversights are neither few nor light that have been committed.” Of the truth of these words of Hooker, as well in application to these times, as his own, we have no question. There is at this time not only the lack of diligently observing the difference mentioned; but there is among us a decided and diligent effort to treat it as a fiction, and thus in the face of our church-standards, and great writers, to represent the church visible and mystical as identical and commensurate; in other words, that all who belong to the former, belong also to the latter. “The oversights” and false views, arising from this very serious error “are neither few, nor small.” They affect the whole system of Gospel doctrine. They change materially the answer to the question, *What it is to be a Christian*. If the Church be the body of Christ, it must be a living body and its members, living members. And if the visible Church, and the true church or body of Christ, be identical, then all members of the former however ungodly, as multitudes of them are, must be living members of Christ. Hence follows an invariable connection of Baptism with spiritual regeneration and of all sacramental observances with spiritual sanctification.

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Hence the confounding of the form of godliness with its power, and the substitution of a religion of external signs and ordinances for that inward and spiritual grace in the heart without which we are dead before God. Thus we take the direction of Rome, where the logical consequences of such views are displayed in all their revolting consistency and fullness. It is to resist such evil tendencies by promoting the more "diligent observing the difference between the Church of God mystical and visible," the want of which in his day, the "judicious Hooker" lamented, that these pages are put forth, with an humble prayer and hope that the Lord and Head of the Church will be pleased to use them, in some measure, for the promotion of the truth, the guidance of his people, and the furtherance of the highest interests of his kingdom.

THE TEMPLE OF GOD.

CHAPTER I.

THE ESSENTIAL NATURE OF THE CHURCH.

"YE are the temple of the living God," said Paul to the Christians in Corinth. The same he said of the whole fellowship of true Christians, Jews and Gentiles.—They were "*a holy temple in the Lord*," "Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone," they were "builded together, for a habitation of God through the Spirit."* Such was then the only true Temple; though when Paul thus wrote, the Temple in Jerusalem was still standing; its daily sacrifice was still offered; its numerous priests still ministered. Such is still the only true Temple.

Under the previous dispensation, when almost every spiritual truth had its material form and expression, in the types and symbols of the ceremonial law, the special dwelling of God, by His Spirit, in

* Eph. ii. 19—22.

the hearts of the true Israel, the spiritual children of believing Abraham, and thus his dwelling "*among them*," as composing one household of faith, was signified by a visible sign, a magnificent house, in the holy city, of the holy land, of the peculiar people; and in that house, a Mercy-Seat; and above that symbol of the throne of the reconciled and gracious Jehovah, a visible Glory, the sacramental sign of the special presence of God.

And because that holy house, so inhabited, was thus associated, by divine institution as "*a figure of the true*," with the real temple, God's true people, it received the name of that which it signified, and was called the Temple of God. In the passing away of that whole dispensation, *that* temple with all its typical observances, ceased. There was no successor. But in *the true* temple there was no essential change. It continued as ever of old, and as it has ever since been described under the promise, "I will dwell in them, and walk in them, and they shall be my people, and I will be their God,"—a "*household of faith*," a people "*not of the world*," in whose hearts God abides by the indwelling of His Spirit. A spiritual church, there had always been in the world since the covenant of grace began. The time came when the bounds of its habitation were to be enlarged; when the privileges of such a relation to God were to be pressed upon the acceptance of all nations. An entire change of outward economy was therefore necessary. Hence, were laid aside the forms of the

Jewish dispensation, as embodied in the visible temple, with its altars and sacrifices and priesthood and cumbrous ceremonial, confined, to a single nation; and in their stead there was put on, that simple exterior of the Christian Church, which adapts it alike to all people, and under which no place has any peculiar privilege, no earthly condition or office any special acceptance with God. Thus according to our Lord's words to the woman of Samaria, the time came, and now is, when nothing is required to constitute a "true worshiper," except that he worship God "in spirit and in truth." And thus was proclaimed, what Peter had such difficulty in learning, "that God is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness is accepted with Him."

The true people of God in all the world are "the Temple of the living God."

That we may the better realize the propriety with which the Church of God, composed, not of visible walls, but of invisible minds, is called His Temple, we must divest ourselves of the habit of thought arising out of the almost exclusive application of that name to visible structures of man's workmanship. The temple of Solomon, built under divine direction, a wonder of the world for grandeur and magnificence, and inhabited by that visible and miraculous glory of God, is supposed to have embodied the most literal idea of a temple. Any departure from the material and visible character of that

structure, under the name of a Temple, seems a departure from the literal to the figurative; and when we come to speak of a collective body of the people of God, as His Temple, and especially when the Scriptures speak of every true child of God, as His Temple, the expression seems to have departed very far from a literal, and to have taken on a very figurative or accommodated sense.

Now in this, we apprehend, there is misapprehension. The house erected by Solomon was the Temple of God, not because of its walls, and courts, and apartments, and altars, but because the Shechinah of God's presence, appeared therein, indicating that God dwelt among his people Israel. Suppose those walls and altars all cast down, and every stone removed, and that glory still there! There would still have been, as much as ever, the Temple, the habitation of the mighty God of Jacob. It was simply that glorious appearing of His presence which made the tabernacle in the wilderness as much the temple of God, as the statelier and more permanent habitation in Jerusalem. It was the same presence that made the place where Moses stood on Mount Horeb, when God appeared to him in a flame of fire, out of the midst of the bush, the temple, for a time, of the living God.* God was there. Jacob found the temple of God in the way from Beersheba to Haran, where no house was, nor altar; nothing but the ground he lay on to sleep, and

* Exod. iii.

the stones he placed for his pillow. But God appeared to him there. And Jacob awaked and said: "Surely the Lord is in this place." And, because the Lord was there, he said: "How dreadful is this place; this is none other but the *House of God*." "And he called the name of the place *Bethel*."* And had he surrounded it with courts and buildings as noble as those of the temple in Jerusalem, it could not have been more *really*, however it would have been more *visibly*, "the temple of the living God."

Let us keep it distinctly in our mind, that it is not a visible building, but the special presence of God, that makes any place the temple of God, just as it is the presence of the King that makes the court; and thus we shall see the strictly literal propriety with which every true servant of God is called "the Temple of the Holy Ghost." *God dwelleth in him by His Spirit*. And hence the whole community of God's true people is His Temple, because, saith St. Paul, they are "a habitation of God, through the Spirit."† And in the same way, St. Paul says to the Corinthians: "Ye are the temple of the living God," giving for explanation and evidence the promise of God "*I will dwell in them*." Hence the human nature of our Lord Jesus is called the temple of his body, because therein "*dwelleth all the fullness of the Godhead, bodily*."‡

Thus we have ascended to the highest, as the most literal, temple of God. In the human nature

* Gen. xxviii. 10-22. † Eph. ii. 22. ‡ Col. ii. 9.—John ii. 21.

of our Redeemer, dwells, literally, truly, perfectly inseparably, without distinction of person or confusion of nature, God. Christ is "God manifest in the flesh." Never was there, never can there be "a habitation of God" like that. In the temple of Jerusalem, God dwelt only as the Shechinah over the mercy-seat, which was the sign of his presence with his people. "God dwelleth not in temples made with hands." But in our Lord Jesus, he dwells in all the fullness of his nature and all the majesty of the Godhead; so that the whole nature of the "*Man*, Christ Jesus, born of Mary, is essentially and eternally united with the whole divine nature of the Lord God Almighty, who is "from everlasting." Hence that human nature of Christ, in the days of his humiliation, and now in the time of his glory, was, and is, the temple of God, as nothing else ever was, or could be. Types of that temple, there have been; resemblance is impossible. St. John describing the New Jerusalem, said "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it."* John saw in the heavenly church no temple such as men were wont to call by that name, or such as that name would be associated with naturally in the mind of a Jew. But he saw the one real temple—"the Lord God Almighty and the Lamb;"—or, as we understand his meaning, the Man Christ Jesus; and dwelling in him, "the fullness" of the Lord God Almighty.

* Rev. xxi. 22.

Now, it is by union to Christ, that each individual believer, is in a subordinate, yet very real, sense, the temple of God. That union formed, on the part of the believer, by his faith which led him to Christ, and on Christ's part by the communication of His Spirit to the believer, *consists* in his having the Spirit of Christ. He is the temple of God, *derivatively*, as Christ is, *essentially*.—In the former case, the Spirit abides as a gift from God's sovereign grace, through Christ; but yet as an inhabitant only, capable of being withdrawn. In the other, dwells the fullness of the divine nature by being personally and essentially united therewith to all eternity. Excepting this latter and infinitely most glorious, was there ever a temple, so called, that could compare with the former, in excellence and glory? Houses made with hands, no matter to what extent the arts and riches of men have been expended on them, are temples, at best, but in a very figurative sense. God in no degree dwells therein. Solomon's magnificent sanctuary, in all its glory was not arrayed as is the humblest child of God, an intelligent, immortal mind, raised from the death of sin, created anew in the likeness of God, "God's workmanship," as nothing else among his creatures can be; God's Spirit inhabiting there. True, like the tabernacle in the wilderness, which shewed, in outward appearance, only the rough covering of badger-skins, it is seen during the earthly state, under the vestments of a frail mortality, full of infirmities and defiled with

much impurity. But within, is God's wonderful handiwork in the inwrought beauty of a personal holiness—imperfect as yet, but going on unto perfection against that day when the tabernacle of the wilderness shall give place to “a building of God eternal in the heavens.”*

* “What resemblance, (asks Bishop Andrews) is there between a body and a temple? Or how can a body be so termed? Well enough; for I ask what makes a temple. Is it not a temple because it is *the house of God*? because God dwelleth there? For as that wherein man dwells is a house; so that wherein God dwells is a temple *properly*, be it place or be it body. ‘Know ye not (saith the Apostle) that your body is the temple of the Holy Ghost.’ A body, then, may be a temple, even this of ours. And if ours, in which the Spirit of God dwelleth only by some gift or grace, with how much better right *his* body, in whom *the whole Godhead in all the fullness* thereof dwelleth *corporally*, by nature, by *personal union*, not (as in us) by grace, by participation of it only. Alas, ours are but tabernacles under goat skins; His, the true, the marble, the cedar temple indeed.”—(*Bishop Andrews’ Sermons, No. 10.*)

In our Homily on the “Place and Time of Prayer,” we read “that the chief and special Temples of God, wherein He hath greatest pleasure and most delighteth to dwell are bodies and minds of true Christians and the chosen people of God.”

CHAPTER II.

THE FOUNDATION AND MATERIALS OF
THE CHURCH.

WE are now prepared for a nearer contemplation of the Church as the Temple of God. Let us consider, therefore,

1. THE FOUNDATION. It is built on Christ alone. "Other foundation can no man lay than that is laid, which is Christ Jesus." The context of this verse, shows that it is "God's building," God's Church, of which the Apostle speaks. The foundation is all laid. We have nothing to do with it, but to build on it. It is not a mere *doctrine* concerning Christ, but it is Christ himself. Not merely his office and work, but his person. Not merely what he has done, but what he is. "Behold (saith the Lord,) I lay in Zion, a chief corner-stone, elect, precious; and he that believeth on *him* shall not be confounded.*

"In him, (said St. Paul,) all the building, fitly framed together groweth unto a holy temple in the Lord."† "*All the building,*" every least part of it, each

* 1 Pet. ii. 6.

† Eph. ii. 21.

member of the Church is here represented as being framed, with every other, *in Christ*. All are "*builded together*" for a habitation of God, but only as each member is builded "*in him*." Thus it grows "a spiritual house," "a holy temple in the Lord," "Jesus Christ *himself*, the chief corner stone" he that was, and is, and ever shall be, once the crucified now the glorified and ever living to make intercession for us—"The Life"—"made unto us, of God, wisdom, righteousness, sanctification and redemption," "the beloved" in whom we are accepted; the heir of the kingdom, with whom, the believer is a "joint heir" and "in whom" we have obtained an inheritance, if we be "found in him;" he *himself* is the whole foundation. True, St. Paul, in the very same connection of the verses in which he thus speaks of Christ as "the chief corner stone," in whom all the building is framed, &c., says that this "household of God" is "built upon *the foundation of Apostles and Prophets*," Jesus Christ being *their* corner stone, as well as of all other parts of the building. But this does not conflict with the assertion that our Lord—Christ, *is the only foundation*. The foundation of Apostles and Prophets is not what they are, or what they did; but what they taught concerning Christ. They furnished their foundation in teaching the great fundamental truth that there is no foundation for the hope of the sinner and no foundation for the church, as the company of redeemed sinners, but Christ; and that he is a foun-

dation that cannot be moved, so that whosoever buildeth thereon "shall not be confounded." On that *doctrine* of the Apostles and Prophets, the Church is built; but not on *them*. It is not said of them, as of Christ—"In whom all the building fitly framed together," &c. They laid foundation-work *doctrinally*; Jesus, *personally*. They, in what they spake of him—He, in what he is, and hath done, for us.

Let us take care that we get the whole literal reality of this truth that Jesus Christ, *himself*, is the sole foundation. There is a figure of speech in calling him a *corner stone*—the foundation of a building; but there is no departure from the most literal use of language in saying that the whole Church is even more immediately and perfectly dependent on him, *personally*, at every moment of its existence, in its every part and member, for all its being, and as well all its life, than any house of man is dependent on its foundation. In the latter, one stone lies on another and supports that above it, and only some of those beneath all, come into immediate contact with, and direct resting upon, the foundation. But in the house of God, every stone, every member is in immediate dependence on, in direct union and communication with, Christ. They that were first added to the Church are in no sense *between* us who have been added last, and Christ. To him personally, all come individually, by the faith of each heart; and to him, all so coming are joined immediately by his Spirit given directly unto each. He is the very

being of his Church. Not only its author and finisher; not only its support and light and defence; but it is so "built up in him," that it is mystically *himself*—all its parts being members of him as all branches of the vine, are the vine.

Does the single christian say, "for me to live is Christ?" The whole mystical union of true christians, composing the Church of God, must say the same. He is the life of the Church, only as He gives life to each of its members. It is only because all the building is, in every individual part, "framed together in him," in him as its righteousness, in him as its sanctification, in him as all its strength and life, that it "groweth unto an holy temple in the Lord." "*He that abideth in me and I in him,*" that is the true description of what Christ is, as the corner-stone of His Church, to every part thereof. All of it, in every least part, abides in him. He, by his sanctifying Spirit, abides in every part. Its oneness is the oneness of its life in Christ. Hence our Lord is called a "*living stone*;" not so much because he lives, "the Lamb that was slain, and is alive again for evermore;" as because he is the source, and centre, and power, of life, to give, and to sustain, life in his people; to make every soul that is built up in him, a living temple, a spiritual house. When, on a certain occasion, a dead body was laid in a prophet's grave, as soon as it touched the bones of the man of God, it lived. But the life came not from the bones. Not so when the dead carcass of

man's ruined nature, dead in sin, is brought into contact, by faith, with the elect, corner-stone of the Church of God, and immediately is alive unto God, a new creature in Christ Jesus. The life cometh from that stone. It is a *living* stone, and has life in itself, to give life to the dead. "Our life is hid with Christ in God." It is all there, in the infinite depths, in the inexhaustible riches, in the inviolable security of that divine nature which is in him. The gates of hell cannot prevail against the Church, because the seat, and source, and power of its life are not in the world, not in man, not in any community of men, not in the body of the Church, not in its ministry or ordinances; not exposed to any of the infirmities of our nature; but in that living stone, that mysterious union of God and man. Thus our life is "*hid*" out of the reach of Satan, beyond the grasp of the creature's enmity, where no convulsions of this world can affect it, in the deep of the wisdom, and power, and grace of God "*with Christ in God.*"

II. Let us consider the *materials* of which the Church is built.

They are none but the true people of God. St. Paul, addressing the Church, said "Ye are the temple of the living God; as God hath said, 'I will dwell in them and walk in them, and I will be their God, and they shall be my people.'" Does this mean that they in whom God will dwell, are none but his people: or that He dwells also in those who are only *professedly* his people? Surely

He dwells in none but those who love Him, and have received His Spirit and are led thereby. "As many as are led by the Spirit of God, they are the sons of God." None but these, therefore, are addressed in the text as the temple—none else are the Church of God. True, the words of the text were addressed to all the professed christians of Corinth, among whom were the false as well as the true. But they were all addressed also as "*sanctified in Christ Jesus*,"* because all professed to be sanctified, and only as their sanctification *was as professed*, were they the Temple of God, except in name.

But St. Peter settles this matter, once for all. He calls the several parts of the temple, "*living stones*," as he calls the great Head of the corner "*a living stone*." "*To whom coming, as unto a living stone, ye also, as lively stones, are built up a spiritual house*."† What is the doctrine here? Evidently that none but living stones compose that house—that the stones of the walls must be conformed to the stone of the corner. Because he lives, they must live also. In other words a dead christian, a mere professor of religion, a mere creature of ordinances, without having Christ "*formed within him*," what Bishop Taylor calls the mere "*outsides*" of the church, can have no membership in Christ's true Church, can make no part in God's Temple. The mind of Christ must be also in us; we must be like Him. "If any man have not the Spirit of Christ he is none of His."

* 1 Cor. i. 2.

† 1 Pet. ii. 5.

If none of his, then surely none of his body, none of his Temple. Each of us must be one of God's faithful people, in order to be a real member of that church which our Prayer Book defines as "the blessed company of all faithful people." If any be not of that company, he cannot be of that church. "Others, (says Augustine,) are so said to be in the house of God, that they do not pertain to the *structure* of the house, but are as chaff in the wheat. * * Those who are condemned by Christ, for their evil consciences, are not in Christ's body, which is the Church, for Christ hath no damned members."* "If Christ's quickening Spirit be wanting in any, *no external* communion with Christ can make him a true member of Christ's *mystical* body, this being a most sure principle, that he which hath not the Spirit of Christ is none of His."†

* Quoted by Bishop Taylor—Dissuasive from Popery.

† Archbishop Usher's Sermon before the House of Commons.

CHAPTER III.

THE INSTRUMENTALITY OF FAITH IN
BUILDING THE CHURCH.

THE corner stone, and the materials built there-upon, in the construction of the Church and Temple of God, we have now ascertained. But a question of chief importance here arises; how are the dead stones out of the quarry of man's fallen nature to be made "*living stones*," in order that they may be built up in Christ? How are sinners in all the ruin and defilement of a nature, totally alienated from God, to be so transformed, that they shall be meet to be made part and parcel of that temple of God? By what instrumentality? St. Peter answers; simply *by coming to Christ*. "*To whom coming as unto a living stone, ye also, as lively stones, are built up a spiritual house.*"* Our Lord taught the same great truth when he said: "*Ye will not come unto me that ye might have life.*"

It is the coming of each soul, in a personal application directly to Christ, by which the sinner obtains life; in obtaining life by this application, he becomes

* 1 Pet. ii. 4, 5.

united to the living stone, Christ Jesus, and by that union he is built up as part and parcel of the spiritual house. His coming to Christ is his life; his deriving life from Christ is his union unto him; and in that very union unto Christ is contained and involved his being built up in His true Church. "This union to Christ maketh the church to be the church; and by it the members thereof, whether they be in heaven, or in earth, are distinguished from all other companies whatsoever."* What is meant by the communion of saints, is simply that common union with that common centre of the life of all and of each. They are one spiritual body, because they have one living head, by which they all have life. That which makes the several parts of the human frame *one body*, is, not that they are joined one to another by bones and ligaments, and enclosed in the same integument; but that they have all vital union with the life of one head. Communion in the life of that one head, constitutes them one body. And in the spiritual house of God, communion of the several stones in the life of the one living head of the corner, constitutes them one holy temple. But let us be more particular as to the nature of this coming to Christ.

"*To whom coming—ye are built up,*" &c.—says St. Peter. Coming to Christ is then the act of being built up in him. But what shall we understand by that coming? The answer is given by St. Peter imme-

* Perkins Works, vol. I. p. 277.

diately after: "Wherefore also, (he says,) it is contained in Scripture— Behold, I lay in Zion a chief corner-stone, elect, precious; and *he that believeth on him* shall not be confounded." Hence there can be no question that believing on Christ is of the same meaning with the previous expression, *coming* unto him. Hence the apostle proceeds in the next verse to say: "Unto you, therefore, which *believe*, he is precious." The act of *faith*, then, is that which puts us in possession of all the preciousness of Christ; which builds us upon that elect, living stone; which by obtaining the impartation and indwelling of the Spirit of Christ makes us alive in him, and members of his own living Church. "Faith, (says our Hooker,) is the ground and the glory of all the welfare of this building."* "That which linketh Christ to us, is his mere mercy and love towards us. That which tieth us to him, is our faith in the promised salvation revealed in his word of truth."† "No work of ours, no building of ourselves in any thing, can be profitable unto us, except we be built in faith."‡ We may be brought nigh, in a certain sense, to the one foundation; ordinances and sacraments may set us down, as it were, immediately by it, and may put us into *visible* connection therewith, as *visible* members of the Church;

* Hooker's 2d Sermon on Jude, § 14.

† Hooker's 1st Sermon on Jude, § 11.

‡ Hooker's 2d Sermon on Jude, § 19.

but after all we shall be but as so many loose stones, without bond, without life—having no real union with Christ, until we begin to exercise a living faith in him as all our life. It is a good sentence of holy Leighton: “This union is the spring of all spiritual consolations; and faith, by which we are thus united, is a divine work. He that laid this foundation in Zion with his own hand, works likewise, with the same hand, faith in the heart, by which it is knit to this corner stone.”*

It is a question of vastly greater consequence than at first appears to many, whether the sinner comes by faith *immediately* to Christ, or *intermediately* only, that is, through the sacraments of the Church; whether he is privileged to come nigh, and draw life directly from Christ the Head; whether we are allowed to receive the precious anointing of the Holy Ghost, directly from the hand of our Great High Priest, on whom, as Man, for us, it was poured out “without measure,” each believer receiving as directly from Christ as if he were his only member; or whether the se-

* On 1st Peter, c. ii. 6. § 3.—“Faith is that spiritual mouth in us whereby we are made partakers of Christ, he being, by this means, as truly and every way as effectually made ours as the meat and drink which we receive into our natural bodies.” *Archbishop Usher’s Sermon before the House of Commons.* “As Christ is the true Temple, because the Godhead dwelleth in him, so all they, and only they, in whom he dwelleth by faith are true temples of God and live members of the Catholic Church.” *Dr. Jackson on the Church.*

veral believers can only receive that anointing of grace after it has *first* flowed down to something called *Christ's body* or church, abstractedly from the several believers composing the same, and thence to his individual members.

The doctrine is maintained that Christ has given the whole administration of his grace to His Church, which, in this sense, is called "*His fullness*;" that the Church, by the mediation of Priesthood and Sacraments, gives to every man the grace purchased by Christ, as each has need; that to this end, when the Church was established, on the day of Pentecost, all the gifts obtained by Christ at his ascension, for men, were invested in that Church, as a corporate spiritual institution, to hold that sacred property and use it as his; consequently that when a sinner is said to come to Christ, the meaning is that he comes to Christ's Church, as his representative and distributing agent. He does not touch Christ by faith; but only the signs of his presence, the Church's ordinances. He is made a *living* stone, not by being brought directly to that great *living* corner-stone which is "laid in Zion;" but only to a building erected on that stone and from which, life is received by every new addition; so that the passage of St. Peter, "*To whom coming as unto a living stone*," means a coming to Christ no more literal than merely our coming to the ordinances of his Church. In other words, a sinner becomes a living member of Christ by being first united, by visible ordinances,

to the visible Church; and not (as the truth is) a living member of the true Church—the “*spiritual house*,” “the household of faith,” by being first united, by faith, in the Spirit, to Christ, its living corner stone. Let us mind what our Church says on this subject in her Homily “*Concerning the Sacrament*”—“The faithful have their life, their abiding in him, their union, and as it were their incorporation with him. Whereupon let us prove and try ourselves unfeignedly whether we be plants of the fruitful Olive, living branches of the true vine, members indeed of Christ’s mystical body.”—Now, to what evidence does the Homily refer us in settlement of this momentous question? Does it say—ascertain whether you have been made members of the visible Church by baptism; and are partakers of its sacrament of communion? Certainly such evidence would be all sufficient, if union to the visible church makes us “members *indeed* of Christ’s mystical body.”—But the Homily refers us to no such evidence. It only directs us to search “*whether God hath purified our hearts by faith*, to the embracing of his mercies in Christ Jesus; so that at his table, we receive not only the outward sacrament, but *the spiritual thing* also; not the figure, but the true; not the shadow only, but the body; not to death, but to life; not to destruction, but to salvation.”

All this is exactly St. Paul’s doctrine—“As many as are led by the Spirit of God, they are

the sons of God"—that is, the only valid evidence of your sonship, of your being Christ's and therefore adopted of God, for his sake, is a personal sanctification in heart and life, by the operation of the Holy Ghost. Without such evidence whatever your connection by sacramental bonds with the church, your evidence of being a Christian indeed profiteth nothing.

Now that putting the church between the sinner and the Saviour is an awful perversion of the Gospel, and denial of the most precious privileges of the believer. It is one of the grand fictions of Rome, which lies at the base of her Anti-Christian system. It is nothing less than taking the sinner to man, instead of God. The precious birth-right of the believer, in his secret exercises of communion, by faith, with God, is to cease from man, to look above ordinances, and behold, without any intervening cloud, or medium, the Lamb of God; to come as directly to him as if there were not a sacrament, or ordinance, or ministry, on earth; and be built up in him as immediately as if not a soul had ever been built up in him before. In other words, precisely as the first souls that were united by faith as living stones to that living corner-stone, could have had none between them and Christ, no row of intervening stones; so all believers, to the end of the world, are united just as immediately. The mere incidental difference that some are converted in one cen-

tury, some in a later, makes no difference as to the privileges of any. All are alike built *immediately* on Christ. All are equally in the head. All have the same directness of communion with him. All receive alike out of his fullness.

This is not only illustrated, but typically *proved* by the history of the Manna in the wilderness. The Church of God in the wilderness was sustained, as to bodily food, exclusively by the Manna which came down from heaven. Our Lord, in the sixth chapter of St. John, expressly points to that Manna *as a type of Himself*. As that supplied the bodily wants of the people Israel, so is he the bread of life for the spiritual wants of God's true Israel. But was the Manna laid up in some *depot* of the Church in the wilderness; was it deposited in the hands of some stewards, at the beginning of the journey, to be kept and dealt out during all the forty years; was the prerogative of its administration given to the Priesthood, and were the people to go to them, day by day, to get as much as they needed? No such thing! The Priesthood had nothing to do with its distribution. It was a matter of direct, daily, communication between the Head of that Church and every individual member. There was no supply laid up in certain hands. When this was attempted, *the bread corrupted*; just as when the Anti-Christian doctrine, against which we are arguing, took possession

of the Church, and the attempt was made to interfere with the direct, daily intercourse between Christ and each of his people, every thing in the Church *corrupted*. The simple mode by which each man of Israel was fed, was his going out, day by day, whether he was Priest, Levite, or any thing else, Aaron or Moses, or the least of the host, and gathering *for himself*. There was no vicarious work on the part of the Church, or any representative body. It was an act of faith for each man daily to exercise. The supply was all held in the hands of the Great Head of the Church, from beginning to end. No stewardship was appointed. It was *He* who gave to every man; and he gave only *for the day*, lest the sense of constant, individual, direct, entire dependence on Him should be impaired.

So are we taught by Him, every day, to ask our Manna—"Give us this day our daily bread." The Church is still on its pilgrimage. The people of God live by faith; their bread comes down from heaven. Each soul looks for it directly unto Christ, who *himself* is that bread. He only knows what each wants. He only can give as each needs. Prayer of faith is the hand by which each receives out of his fullness. He has never given his glory, in this respect, to another. Corruption must enter into any Church that attempts to interfere with the immediate, continual, application of his people, for all grace, to their

one, only, and glorious Head and Life; by centering attention on itself, its ministry, its ordinances as containing, in any degree that bread of life which is not only in Christ alone, but is Christ himself in all his offices of grace.*

We have thus enlarged on this part of our subject, because, however great the value and necessity of visible ordinances and sacraments to the *visible form* of the otherwise invisible house of God; and however important their uses as divinely appointed instruments in helping us to abide in Christ and in carrying on his work in our hearts, we cannot keep too distinct the great truth, nor urge it too plainly, that it is not these which *constitute* the true Church of God, whatever their office as parts of, and as essential to, its visible form and operation; that the great constituent act on which the whole *being* of the true Church depends, is just that on which all true piety in each soul depends—the coming of sinners, each for himself, unto Christ, by faith; that in proportion as this individual exercise of faith, immediately upon Christ, increases in strength, and thus draws more and more life from him into each soul, so increases the life and holiness of the Church—in other words, that the spiritual life of the Church is not a sort of *corporate investment* in something called the body of Christ,

* See Appendix A.

independently of the spiritual character of its several members, from which body, as a fountain, theirs is drawn, and which continues ever the same in fullness, whether they severally be holy, more or less. It is simply the aggregate of the spiritual life and holiness of all individual believers, severally united to, and drawing life immediately from Christ. To facilitate this, all the way of our pilgrimage, each drinking directly of that Rock which follows us, and gathering of that manna which, to the believer, daily cometh down from heaven, is the great object of all the external institutions of the Church; and whenever they become so employed or regarded, that they perform not this *subordinate* office, especially when placed so high in dignity that they stand as *evidences* of the possession of grace, or worse still, as identical with grace itself, instead of only signs and seals and means of grace; when instead of aiding the soul's direct looking unto Jesus for righteousness and life, they render access to Him less simple, less personal, less immediate, and more vicarious—more by intervening and intercessory agencies; when they become themselves the *objects* of faith instead of only its auxiliaries—assuming, in any degree, to stand to the soul as depositories of the grace of Christ, inviting reliance in themselves instead of glorying, like John the Baptist, to point the sinner away from themselves to the Lamb of God; whenever thus presented, (we cannot say it too strongly,) they are grievously perverted and dishonored.

Never did the forerunner of our Lord appear more truly great than when retired most behind his message, and endeavouring to centre all attention upon Him who was to baptize, not with water, but with the Holy Ghost. Never do the visible ordinances of the Church appear in their real beauty and dignity as when their signs are most retired behind the great truths they signify, and are most effective in sending the hearts of those who come to them, away from themselves, to the person and offices of that Saviour whose inward grace they pledge, and to faith convey.

How prone are christian men to lose sight of the real adorning of the house of God; to think of the appearance more than the substance; to dwell on the outward which, however costly and magnificent, like the most fine gold of the temple of Jerusalem, is all temporal; instead of the glorious jewelry of the spiritual sanctuary which is all eternal. How prone we are, while estimating very highly, as we ought, the assembling together of the many to the solemnities of the sanctuary, to make a low practical estimate, comparatively, of the value of the coming of *one* sinner to Christ, by a living faith. Angels, in the presence of God, rejoice over the one sinner that repenteth; and the worth they see in our outward things, is only so far as they are profitable in bringing sinners to repentance and faith in Christ. But we—how prone to take

the means for ends, satisfying ourselves so much with the dignity and propriety of the visible array; zealous to gather the tributes of wealth and taste, the sculpture, the architecture, the robe, the chaunt,—all, perhaps befitting the courts of the Lord's house; but looking so little beyond these *surface*-things, to inquire how far it may be hoped the inward adorning of faith that worketh by love, and hath fruit unto holiness, is valued, preached and sought after, as the *one thing*, without which all else is but outside and vain. Alas! let us not forget what emptiness and nothingness are in the one, but as it is met at each point and filled out with the reality of the other; that dead materials, "wood, hay, stubble," however covered over with the sacramental robe of a christian profession, are stubble still; that the spiritual death of a merely professing christian, instead of being made less dead by being arrayed in the vestments of living religion is only made the more awful by being thus laid out in state. The painted corpse, dressed as in life, is the most revolting aspect of death.

But there is a way to be adding ever increasing beauty and glory to the house of God. Oh! that we may prize it more and more! Go out into the lanes and highways; find some outcast wretch, some stray fragment of the universal wreck of man, some trampled stone in the miry clay, sound aloud the word of the Lord—that harp

of blessed music by which the Spirit draws dead stones to Christ. By and by, under the power of God, blessing the word, that soul is awakened to a sense of ruin and want and is led, in the strong captivity of the truth, to Christ. No sooner does he touch that rock, than the virtue of a new life comes into him, and he lives. The love of God is shed abroad in his heart. The beautiful garniture of inward graces, more precious than the most fine gold, adorns him. He is united to Christ, and through him to God. Here is the honour of the Church, the preciousness of the Gospel and the glory of the grace of God. How wonderful that communication of life—that resurrection from the dead—that ascension of the regenerated soul to “sit in heavenly places in Christ.” Look unto the rock whence he was hewn, and the hole of the pit whence he was digged! How is God glorified in such an addition to His Church! What joy is it to the angels that do His will! By such is the Church a building of God. Thus does it rise towards heaven. These are thy jewels, daughter of Zion! Thy “walls salvation, thy gates praise.”

CHAPTER IV.

THE VISIBLE AND INVISIBLE CHURCH.

IN all that we have now said, we have scarcely hinted at what is called the *visible* Church, as distinguished from the *invisible*. We have spoken exclusively of that Church which, in the words of the Martyr Ridley, "standeth only of living stones, and true Christians, not only outwardly in name and title, but inwardly in heart and truth."* This we have spoken of as the only real Church, because the only "household of faith." All are of it who are living a life of faith on the Son of God; none are of it, who are not living that life.

But we do not deny that the name of Church is also applied in Scripture to the whole multitude of those who, by participation in the ordinances of the gospel, profess the faith of Christ, and hence are called Christians. This is what is called the *Visible* Church, as distinguished from that "spiritual house," which consists only of the true people of God; the true church "of such as shall be saved," and which is called the *Invisible*. And

* Bishop Ridley's Works, (Parker Soc. Ed.) p. 126.

forasmuch as this distinction is wholly denied by the Romish Church, conflicting as it does so essentially with her whole system of sacramental grace, which maintains that the number of the receivers of her sacraments is just the number of the true people of God; and forasmuch as there are not a few in our own church who partake in the same aversion to a distinction which is just as common in the writings of the Fathers of our Anglo-Protestant Church, as the difference between *means of grace* and grace itself, we will therefore introduce what we wish to say on this subject, with a passage already quoted from that great authority in matters of the Church, Richard Hooker, on the importance of the distinction between the visible church and the invisible, or as he calls it, mystical. He says: "For lack of diligent observing the difference between the Church of God *mystical* and *visible*, the oversights are neither few nor light that have been committed." Now what Hooker calls the *mystical*, as distinguished from the *visible* Church, is what we here call the invisible; and he calls it mystical for the same reason that we call it invisible; namely, because "it cannot be sensibly discerned by any man, inasmuch as the parts thereof are some in heaven already with Christ, and the rest that are on earth (albeit their natural persons be visible) we do not discern under this property whereby they are truly and infallibly of that body"—that is, while *personally* they are visible, we cannot with certainty ascertain,

out of all that profess to be of the body of Christ, who are truly such from those who are not. "They who are of this society (he continues) have such marks and notes of distinction from all others, as are not objects unto our sense; only unto God who seeth their hearts, unto him they are clear and manifest."*

Then, concerning this "society," or church, thus *invisible* to us, the same admirable writer says:

"The multitude of them which truly believe (howsoever they be dispersed far and wide, each from other) is all one Body, whereof the Head is Christ; one building, whereof he is corner-stone, in whom they, as the members of the body, being knit, and as the stones of the building, being coupled, grow up to a man of perfect stature, and rise to an holy temple in the Lord. That which linketh Christ to us is his mere mercy and love towards us. That which tieth us to him, is our faith in the promised salvation revealed in the word of truth. That which uniteth and joineth us amongst ourselves, in such sort that we are now as if we had but one heart and one soul, is our love. Who be inwardly in heart the lively members of this body, and the polished stones of this building, coupled and joined to Christ, as flesh of his flesh, and bones of his bones, by the mutual bonds of his unspeakable love towards them, and their unfeigned faith in him, thus linked and fastened to each other, by a spiritual, sincere, and

* Eccl. Pol. b. iii. § 1.

heartly affection of love, without any manner of simulation; who be Jews within, and what their names be; none can tell, save he whose eyes do behold the secret dispositions of all men's hearts."*

Let us, in conformity with these views of Hooker, explain more particularly this distinction.

We do not call the true Church, unto which the promises are made, and the members of which are all alive in Christ Jesus—*invisible*, because, so far as it is on earth, it is not *visible*, in the same sense as all professing Christians are a visible Church, that is—visible, because existing under visible ordinances, divinely appointed. But we mean that that "blessed company of God's faithful people," is not visible to us in respect to those spiritual features and differences whereby it is distinguished as such in the sight of God. Not that they do not show their faith by their works; not that the good tree does not bring forth good fruit; not that their light does not shine before men; not that we cannot say, with much assurance concerning this one and that, *there goes "an Israelite indeed,"* but that we cannot do this in any case *infallibly*, much less is it in the power of any man, or of all men so to run the line in any congregation between all the true people of God, and all who, while united with them under the marks of a visible profession, are not his people, that the whole demarcation shall be strictly true, the

* Hooker's First Sermon on St. Jude.

wheat all distinguished from the tares. Only the Lord thus "knoweth them that are his."

We are well aware that the objection is often urged against this distinction between the Church visible and invisible, that it is, in effect, making two churches; whereas the Church of God is but one. But this objection is founded on a misapprehension of the whole distinction. For illustration, let us speak of the whole body of professing christians, or all the visible church, as all *communicants* at the sacrament of the Lord's supper. None but a Romanist or a so-called Protestant, far gone in Romanism, will pretend that all these, because they all take the *sacrament* of Christ's body and blood, do really and spiritually commune in that which the sacrament signifies. But *visibly*, (that is *apparently*, or under a visible profession,) they are all communicants alike, and so we call them. Among them however, are those who, besides being communicants in the sacramental signs, do truly commune with their Lord in the inward and spiritual grace, and are partakers of all the benefits of his passion to their soul's health. But who these are, only God certainly knows. Their inward marks are invisible to us, who cannot search the heart. We have here then the visible communion, consisting of all who partake of the sacrament; and the invisible, consisting of those only who partake also in the spiritual grace. Now does this make two distinct communions? Does Baptism with the water only, and Baptism with the Spirit also,

make two sacraments? Does christian religion in the name and form only, and christian religion in heart and life also, make two christianities? If on the contrary, the sacrament received only in the sign, and the same received also in the inward and spiritual grace, be but one sacrament; then we contend that to speak of the church having one aspect as consisting visibly of all who are christians in profession, however many of them have nothing else than the profession, and having another aspect as consisting invisibly and really of those only who are christians indeed, is not to make two churches.

Another objection. It is often said that whenever the Scriptures speak of the Church on earth, it is a *visible* community or society that is meant, known and marked by certain outward signs and ordinances. And hence the inference is made that the notion of an invisible church is contradicted in the Scriptures.

The premises we grant. The inference we deny.

Did we speak of the church as invisible *in the same sense* as that in which the Scriptures represent it as a *visible* institution, we grant it would be a direct contradiction of God's word. But we make no approach to that folly. Let us take an illustration given by Hooker to this very point. "All men knew Nathaniel to be an Israelite. But our Saviour piercing deeper, giveth further testimony of him than men could have done with such certainty as he did, Behold an Israelite indeed in whom there is no guile."

Now here is the visible and the invisible Israelite. As an Israelite, by profession, he is *visible*, in company with all others who observe the ceremonial law of Israel. As "an Israelite *indeed*," in the *spirit*, as well as in the outward ceremonial, he is *invisible*. Only he that searcheth the heart could certainly distinguish him in that respect. Now suppose one should say that to call Nathaniel *invisibly* "an Israelite *indeed*," is to contradict the scriptures which always speak of the Israelitish body or church and every member of it as existing under certain known, visible marks. Would it require any skill of logic to detect the blunder? But Nathaniel stands for every Christian *indeed*, and for all the blessed company of Christians *indeed*; and it were just as groundless to charge us with contradicting the Scriptures because we call them, *in that respect*, an invisible company, or church, while the Scriptures always speak of the Church, as made visible by a certain appointed externalism.

Precisely the same distinction of Israelite by ordinance only, and Israelite in spirit and in truth also, our Lord enlarged upon in all those parables, such as the net cast into the sea and enclosing fishes good and bad, and the field in which grew together the wheat and the tares; teaching thus the mixed state of the visible church, as it will be till his coming again. The field and the net were visible enclosures, and thus that which was in them was visibly separated from all that was without. But

among the contents of the net and the field, there was a distinction which those enclosures did not indicate. There were the good and the bad in the same net; and the tares and the wheat in the same field. The fishes were not to be separated till the net was brought to the shore; nor the wheat and the tares till the harvest. Now are we to be charged with, in effect, denying that they were all within *visible* enclosures, because we say that while the net was in the sea, and while to the harvest of the field the husbandman had not sent forth his reapers to separate the wheat from the tares, the good fish and the good grain were *as such* invisible? When such an absurdity can be sustained, we shall grant that, in maintaining the view here given of the invisible Church, we in effect contradict the Scriptures, which always speak of the Church on earth as known by certain visible signs or ordinances. The visible Church is the Church, as seen of men, in the mixed mass of the true and the false, the genuine and the counterfeit, people of God. The invisible Church is the same Church, as seen only of God, in the unmixed company of all His faithful people. The one is that great flock, gathered together by the call of the Gospel, from all parts of the earth to the professed following of the Good Shepherd, in which the sheep of his pasture are mingled with the goats that know him not, and are none of his; all, however, *visibly*, that is, *professedly*, his flock. The other is simply so much of that mixed multitude as do truly

hear the voice of the Shepherd, and follow him, and unto whom he giveth eternal life.

To call all the visible Church, *the Church of God*, when it is not all really *the Church*, but only contains it, and when indeed a very great part is really of the kingdom of darkness, is only consistent with a mode of speech common in the Scriptures, and in ordinary life. We speak of the husk, while it contains the corn, as the corn, though in itself fit only to be burned. All the stately structure at Jerusalem was called in Scripture *the Temple*, while the sanctuary, far within, and making only a small part of the whole structure, but distinguished from all the rest by having within it, the mercy-seat and the glory of God, was really the Temple. All the people of Israel were called "the people of God," "the Israel of God," "the circumcision," "the congregation" (or Church) of the Lord, because all were *visibly* so, by the profession which all made in the visible ordinances of the Jewish Church. But, said St. Paul, "*all are not Israel, that are of Israel*; neither because they are all the seed of Abraham are they all children," of the promise made to Abraham.* "He is not a Jew that is one *outwardly*, neither is that circumcision which is outward in the flesh. But he is a Jew which is one *inwardly*; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God."† Thus did St. Paul

* Rom. ix. 6, 7, 8.

† Rom. ii. 28, 29.

draw the distinction between the *visible* or *professing* Church, and the *real* but *invisible* Church, under the Mosaic dispensation. All the children of Abraham, according to the flesh, all the children of the external covenant, all that were Jews by birth and sacrament, were of the visible congregation or professing Church of Israel. But all were not "*of Israel*," the *true* Israel. The true Church of God was only of those who were Jews *inwardly*; who had received the circumcision "*of the heart, in the spirit*," and were thus known to the Searcher of all hearts, however unknown in that respect to men. To them only belonged the promises, because they only were the children of faithful Abraham. St. Paul found no fault with the usual mode of speech in which all were *said* to be of the circumcision who had received the *sign* or *sacrament* of circumcision; but he thought it highly important to be very distinct in his instruction on the point that *the sign* was not the *thing*; that the *sacrament* of circumcision was not the circumcision. It was the thing only *sacramentally*, or in the sign; not in the reality. It was the visible rite; not the invisible grace. It made a *visible* or *professed* Israelite, not "*an Israelite indeed*;" for circumcision (said he) is *that of the heart, in the spirit, and not in the letter*."

The analogous use of language extends to all that is visible of the Church under the Gospel. There is but one real baptism, "*not the putting away of the filth of the flesh, but the answer of a good conscience to-*

wards God;"* not the outward washing, but the inward sanctification—for Baptism, precisely as circumcision, is *that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.* Still that outward washing is called baptism, just as the outward Jewish sacrament was called circumcision. But it is important now, as in St. Paul's time, to keep it very distinctly in mind that it is only *sacramental* baptism, only the sacrament or sign of baptism—not the thing. The real baptism is invisible, "whose praise is not of men but of God." The sign or sacrament is not depreciated in this; but the thing signified is relatively honoured above it.†

* 1 Pet. iii. 21.

† "All receive not the grace of God (says Hooker) who receive the *sacraments* of his grace."—Eccl. Pol., b. v. § 17.

"*External baptism and the waters of Noah are types of the same rank; both types or shadows of that internal baptism by the Holy Ghost, by which we are incorporated into the body of Christ and become more undoubtedly safe from the everlasting fire, than such as entered into Noah's Ark were from the deluge of water.*"—*Dr. Jackson's Treatise on the Church.*

"Although baptism be a sacrament to be received and honourably used of all men, it sanctifieth no man. And such as attribute the remission of sin to the external rite, doth offend. *** Such as be baptized must remember that repentance and faith precede the external sign.*** So that there are two kinds of baptism—the one interior which is the cleansing of the heart, the drawing of the Father, the operation of the Holy Ghost; and this baptism is in man, when he believeth and trusteth that Christ is the only author of his salvation. **** So it is in the Church of Christ: man is made the brother of Christ, and heir of eternal life, by God's only mercy received by faith before he

Again, there is but one real communion of the body and blood of Christ, that of those who feed on Christ, *in their hearts, by faith, with thanksgiving*. And yet in Scripture the visible sacrament is called the communion. "*The bread which we break, is it not the communion of the body of Christ?*"* But in strictness of speech it is not the communion of the body of Christ, but only the *sacrament*, or divinely instituted sign, of that communion. It is the *visible* communion. The real is invisible.†

It is an old saying of St. Augustine, quoted in our Homilies,‡ and very common in our old writers, for the illustration of this precise point, that "sacraments do, for the most part, receive the names of the self-same things which they signify."§ In this ap-

receive any ceremony to confirm and manifest openly his right and title.*** Thus assured of God, and cleansed from sin in Christ, he hath the livery of God given unto him, *baptism*, the which no Christian should neglect; and yet not attribute his sanctification unto the external sign. As the King's majesty may not attribute his right unto the *crown*, but unto God and unto his father, who have not only given him grace to be born into the world, but also to govern as a king in the world; whose right and title the crown *confirmeth and sheweth the same unto all the world*."—*Works of Hooper, Bishop and Martyr*, (*Parker Soc. Ed. vol i.*) pp. 74, 75.

* 1 Cor. x. 16.

† Art. XXVIII.

‡ Homily on Common Prayer and Sacraments.

§ "The thing itself in this sacrament (the Eucharist) that is the precious body of Christ broken, and his innocent blood shed, *be absent*; yet be the bread and the wine *called* the body broken

plication of terms, *the Sacrament* of Communion is called the Communion; *the Sacrament* of Regeneration is called the Regeneration. By analogous terms, the receiver of these sacramental signs and visible notes of a Christian, is called a Christian, whether he be a Christian *inwardly* or not; and the vast multitude, in the whole earth, united into one professing community, under the same signs, are called the Christian Church; though it is no uncharitableness to suppose that an immense proportion of them have not the Spirit of Christ, and so are none of his, and consequently are no more his Church,

and the blood-shedding according to the nature of a sacrament, to set forth, the better the thing done and signified in the sacrament. There is done in the sacrament the *memory* and *remembrance* of Christ's death, which was done on the cross, where his precious body and blood was rent and torn, shed and poured out for our sins.

“With this agreeth the mind of St. Augustine.—*Ad Bonifacium*, Epist. xxiii.—*Si enim sacramenta quandam similitudinem earum rerum quarum sacramenta sunt, non haberent, omnino sacramenta non essent*: that is to say, ‘If sacraments had not some proportion and likeness of the things whereof they be sacraments, they were no sacraments at all. And thus rather of the similitude and signification of the thing which they represent and signify, they take the *name*, and *not that indeed they be* as they be named.’

So after this manner is the *sacrament* of Christ's body called Christ's body; and the *sacrament* of Christ's blood called his blood; and the *sacrament* of faith is called faith. As St. Augustine learnedly and godly saith in the same argument, ‘Let the word come unto the element, and then is made the sacrament.’”
—*Bishop Hooper's Works*, (*Parker Soc. Ed. vol. i.*) p. 515, 516.

than a merely professing Christian is a true Christian, or than a merely external communicant is a real communicant of the body and blood of Christ. The visible or professed Church of God they all certainly are; because they are the company of the visible or professing people of God.

But the true Church of God, to which belong all the glorious titles and privileges and promises of God, in Scripture; which is "*the pillar and ground of the truth,*" and against which the gates of hell cannot prevail, *that* company cannot be but in proportion as it consists (as our good Hooker says on this head) "of none but true Israelites, true sons of Abraham, true servants and saints of God."

CHAPTER V.

THE DISTINCTION OF THE CHURCH AS
VISIBLE AND INVISIBLE CONTINUED.

IF the reader, unaccustomed to such subjects as we have been discussing, would rightly appreciate the views we have given, he must keep clear in his mind the distinction between the universal *visible* church, and all *particular ecclesiastical organizations*. The visible church, universal, is not the comprehension of all separate ecclesiastical organizations, such as the particular *constitutions* of *parishes*, *dioceses* or *national churches*, but of all professing christians, united in the bonds of common sacraments, and the common fundamental faith, into one community, however scattered in place, however diversified in other *ecclesiastical* relations.

It may seem at first sight that the views just expressed are incompatible with the 19th Article, entitled—"Of the Church"—which is as follows: "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same."

This is a description of the Visible Church. At first view it seems to identify the visible church with the company of all God's true, believing, obedient people; for no one acquainted with the language of the writers of the days when the Articles were written, can doubt that "*a congregation of faithful men,*" means the community or society of God's *true* people; in other words, such as are living "a life of faith upon the Son of God."

Now, can it be for a moment supposed that our Reformers intended to say that the visible, or professing church, embraces none but such faithful people? in other words, that all *professing* christians are *true* christians? This were impossible. The Reformers, we all know, held no such view; but loudly contended against all approach to it and especially as it is held by the Church of Rome.

What then does the Article mean? A little consideration will show that it speaks to two points. 1st. *What is the Church?* for it is entitled—"Of the Church." 2d. What is the *visibility* of the Church; or in what is it *visible*?

To the first, it says, The Church is "a congregation" or, society, "of faithful men;" precisely according to the doctrine we have been teaching. To the second, it says, The Church is a *visible* church in this, viz:—In it "the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance," &c. In other words, the essential *notes* of the church, by which it is made

visible, are the administration of the sacraments in all things essential to them, and the preaching of the pure word of God. Wherever these are, is the *visibility* of the church :—Wherever there is, under them, a community of God's true people, there the true church not only *is*, but is *visible*, as far as it can be, to those who cannot search the hearts.

This leads us to some remarks on what are called "Notes of the Church."

Precisely as visible sacraments are spoken of, as if they were the invisible grace which they signify; so the whole visibility of the church is spoken of as if it *constituted* the church which it indicates. Thus what are called "*Notes*" of the true Church, which, in protestant doctrine, are simply the *profession* of the fundamental christian faith, in the right use of the christian sacraments and ministry, are often spoken of as if they were *constituent* elements of the church. All this language is correct, only so far as it is correct to speak of the *sacramental* receiving the communion, as the *communion* of the body of Christ; or the *sacramental* receiving of baptism, as the *baptism* of the Holy Ghost; or the *sacramental* receiving of circumcision as *the* circumcision; or to say that the man who has the *notes* of being a christian, in having the profession of the fundamentals of the faith, joined with the reception of the sacraments, is thereby a real christian. He has the notes, or signs, of a christian, and therefore is called a christian; but those notes or signs do not *make* him a true chris-

tian, nor *prove him* to be such. They only prove that he has the divinely appointed *visibility* of a christian. Thus, as to the notes of the true church. They do not belong to the *being* of the church in the sight of God; but only to its manifestation in the sight of man—to its *visibility*, its *form*. That form may be supposed all laid aside, and a new mode of *profession* put on, under another dispensation; and yet the church may continue essentially the same. Its notes, or signs, *indicate*; they do not *constitute* its being. They are *marks*, not *properties*. Thus the whole divinely appointed visibility of the church is the one sign, indicating, as the light upon the dwellings of the Israelites in Egypt, amidst the deep surrounding darkness, the existence in this dark world, of a church which otherwise would be invisible. But it does no more. It is not the church, any more than that miraculous light wherewith God marked off his people Israel, and made them visible in the night of Egypt, was that people.

The church has no more right to dispense with the visible form, under which God has appointed it to be in this world, than a man has a right to divest himself of the body which God has given him here to wear. We consider the body of sacraments and ordinances, by which the true spiritual church is made visible, to be quite as necessary to the church for its office in this world, as the body of flesh, by which the true man is made a visible man, is necessary to his duty on earth. But the question, what consti-

tutes the church, is as independent of what makes it a *visible* church, as the question, what is the intelligent man, is independent of what makes the visible form of a man.

For ordinary purposes, no harm may arise from confounding, in common speech, the *visibility* of the church with the *being* of the church, and speaking of the one, as if it were identical with the other. Thus we speak of man. The visible man, his body, is spoken of as *the* man. We say the man is dead, when we mean only that his body, the *visible form*, of the man, is dead. The man himself is living still, but *invisibly*. But when the great question comes—*what is it to be a christian*, to be of the communion of saints—in other words, what is it to be a member of the holy Catholic Church, the body of Christ; what is that society to which belong exclusively the promises of the Gospel, the life of Christ, and the heritage of God; then, as we say of every individual person who has been baptized, and is a communicant, that he is not a christian, except he have received the inward baptism of the Holy Ghost, and does feed upon Christ in his heart by faith; so we must say of *all* the baptized and the communicating, that while they all have the visibility of the church, none of them have any part in its reality, except they be joined by a living faith to Christ.

The vital importance of this difference between the visible and invisible, which we have been endeavouring to maintain, cannot be overrated. The

true church is the mystical body of Christ. Its members are his members. He has no dead members. He will not suffer any member of his to be lost. The true Church is the Bride of Christ, which he will finally receive to himself and every part and member of that Church is that Bride. The true Church is the Temple of God, made up of "lively" or living stones, each alive by the life of Christ, the corner stone, and vitally united to him by a living faith. To that Church, belong all the promises of grace and peace and love and salvation which are sealed in the covenant of grace, through Christ Jesus. Whoever belongs to that church, to him belongs all those promises. To be a member of Christ's body, and not have a portion in the promises made thereto, for the sake of the living head, is impossible.

Then what is that Church? Is it the whole visible society, composed as that ever has been, and as, the Saviour says, it ever will be, till he comes again, of such exceedingly opposite characters, all sacramentally baptized, all partakers of the sacrament of the Lord's Supper, either at the Protestant table, or the Romish altar, and among them so many of the worst of men, who like Simon Magus, under the name of believers, are children of the devil? If it be so, then we reach an awful conclusion. All those wicked men as members of the Church are members of Christ, are the Bride of Christ, and to them, in that relation, belong the promises of the covenant

of grace and salvation, and *they must be saved*. And we cannot escape this awful conclusion by saying, they are unfaithful members of the church; they are fallen or hypocritical professors of religion; they have forfeited the grace received at baptism. The question is not whether they are consistent members, but are they still *members* in fact of *the Church of Christ*? If you say they are, because the whole visible church is the true church, and they are members of it; then say what you please of their unfaithfulness. The promises that belong to the church are theirs; they are members of Christ, they are partakers of his life, they have peace with God in him. Is this conclusion revolting? It follows inevitably from the premises. Grant that essential position of Romanism, that whoever is in the church *sacramentally*, is in it also *really*; that whoever is an Israelite by ordinance is "an Israelite *indeed*;" and the conclusion is inevitable, that the multitude of them that are called christians is identically the company of them that have the christian's hope. They are in the Church, and therefore in Christ, and therefore heirs of the promise. The only escape from such a conclusion is to forsake the position from which it follows, and understand by the Church, not the whole *visible*, but only those in it, who are invisibly distinguished from all others, as leading a life of faith in the Son of God. Hence the importance of the distinction we have discussed.

It is not difficult to understand why the doc-

trine of the invisibility of the true Church, *as such*, should be abhorrent to Popery.

Let us see how it effects the infallibility of the Church of Rome, through its Councils, or its Pope, in whichsoever it is supposed to reside.

The church, according to Rome, is, by some representative or other, *an infallible guide of faith and determiner of controversy*. This she can only be, if at all, because *to her the promises of God are made*. It becomes then a great question for Rome to settle what is that church to which are given the promises of God, and which thus becomes "the pillar and ground of the truth;" and is, therefore, by Romish inference, the infallible indicator of truth. It must be either what protestants call the invisible church, consisting only of those who are in the exercise of a *living* faith; or it must be what protestants call the *visible* church, as embracing the merely nominal as well as the true people of God. If the former be exclusively the church which possesses the promises, then because, while the persons of the members of that church are visible, their distinctive character, as true Israelites, is invisible, Romanists can never ascertain with any confidence to whom their consultation should be directed; the oracle is of no use, since its whereabouts is not known; and so infallibility, if it exist, is of no tangible use. The necessity of escaping this consequence, by denying the premises, was perfectly understood

by Cardinal Bellarmine. Therefore he said: "It is necessary it should be infallibly certain to us, *which assembly of men is the Church*. For since the Scriptures, traditions, and plainly all doctrines, depend on the testimony of the church; unless it be most sure which is the true church, all things will be wholly uncertain. But it cannot appear to us which is the true church, if *internal* faith be required *of every member or part of the church*."*

Here is precisely the point. If none can be a member of that mystical body to which pertain the promises, unless he have *internal* faith—that is, living faith—the infallibility of the church, as a determiner of controversy, perishes. Hence, of course Rome must deny that necessity, and maintain that those who have not living faith, are not only professedly, but really, members of the true church, and therefore sharers in the promises.—Hence, in her use, the expressions, mystical body of Christ, temple of God, communion of saints, holy catholic church, and visible church, are precisely of the same application. Most of the later Romanist writers "take all those glorious titles or promises made to the church in its most ample or exquisite signification, to be exactly and entirely fulfilled of the *visible* church throughout all ages. The visible church, in their language, is a society or body *ecclesiastic*, notoriously known

* Lib. iii. de Eccl. Milit. cap. 10 sect. Ad hoc necesse est, &c.

by the site or the place of its residence, or by their dignity, order and offices, which are the perpetual governors of it." In support of their doctrine, that this visible church is the true, universal, holy church, "never did the Jew doat half so much on external circumcision and legal sacrifices, or the canonical priesthood, as the modern Romanist doth on the sacraments of the gospel, and on his imaginary priesthood, after the order of Melchizedeck, or other like notes or sensible cognizances of the visible church."* Cardinal Bellarmine makes an argument against Calvin's view of the invisible church, "which being drawn into form, (says Dr. Jackson,) stands thus: '*The word (church) in Scripture doth always import a visible company of men; therefore it doth not belong to an invisible congregation.*' The argument, (proceeds Jackson,) is no better than this: *The holy ointment did bedew or besprinkle Aaron's garments; ergo, it was not poured upon his head, or it did not mollify or supple some other parts of his body; whereas, the truth is, unless the ointment had first been plentifully poured upon his head, it could not have run down his neck unto the skirts of his vesture.* Answerable to this representation, we say that all the glorious prerogatives, titles or promises, annexed to the church in Scripture, are in the first place, and principally meant, of Christ's *live* mystical body.

* Jackson's Works, b. xii. c. xii. § 5.

But being in abundant measure bestowed on it, they descend by *analogy or participation*, unto all and every one that hath put on Christ by profession, without respect of person, place or dignity. All the difference in the measure of their participation or manner of their attribution, ariseth from the divers degrees of similitudes or proportion which they hold with the actual live-members of Christ's mystical body in matter of faith or conversation. Such as have the true model or draft of that Catholic faith, without which no man can be saved, imprinted on their understandings, albeit not solidly engrossed or transmitted into their hearts and affections, are to be reputed by us, (who understand their external profession better than their inward disposition,) true Catholics—true members of Christ's body and heirs of promise; although in very deed, and in His sight that knows the secrets of men's hearts, many of them be members of Christ's body only in such sense as a human body shaped or organized, but not yet quickened with the spirit of life, is termed a man.

"The conclusion, touching this point, which Bellarmine and his followers are bound to prove, is this: that under the name and titles of *that church* whereunto the assistance of God's Spirit for its direction or other like prerogatives, are, by God's word, assured, the visible church, *taken in that sense in which they always take it*, is either literally meant, or necessarily included."*

* Jackson Ib. c. v. § § 3, 4.

Until the Council of Trent constructed the present fixed creed of the Church of Rome, out of what before were, in a great degree, floating, unfixed *opinions*, more or less prevalent among her writers, there were not wanting those who wrote with sufficient clearness in support of the distinction between the church invisible and visible, as exhibited here. It was not until sometime after the Council that such writers quite ceased. Jackson says: "Until Bellarmine, Valentia, Stapleton, and some others, did trouble the stream of God's word," the doctrine here shown of the difference between the visible and invisible, "was clearly represented to the adversaries of our church." Bishop Taylor, in his *Dissuasive from Popery*, quotes several Romish doctors, as Aquinas, Petrus a Soto, Melchior Canus, &c., as holding that wicked men are not *true* members of the church, but only *equivocally*. "*Mali quidem sunt in ecclesia, sed non de ecclesia; quia mali non sunt de regno Dei, sed de regno diaboli.*" Bellarmine confesses that such is the declaration of those writers, but tries to evade it by saying that the wicked are not in the church *in the same sense* as others, while he contends that they nevertheless do truly constitute a true part of the true church.

Nothing can be more satisfactory to a Protestant, on this head, than the language of the Provincial Council of Cologne in its *Enchiridion of Christian Institutions*, where it speaks of the Article of the

Creed on the Catholic Church, after dividing the church into *triumphant* and *militant*. Of the latter, it says: "The church militant is to be regarded under two aspects; first, *more strictly*, as consisting of those who *are so in the church of God, that they are themselves the church of God*, or the Temple of the Holy Ghost, built of holy stones. *The Church in this sense is known only to God*. But such is not the sense in which the word *Church* is to be taken, either where Christ gives command concerning hearing the church, or where the fathers, after the Apostles, speak of the authority of the Church."*

But such is not the doctrine of the Church of Rome, as the Council of Trent has decreed it, and as its expositor and vindicator, Bellarmine, exhibits it. That the *visible* Church, with all its mixture, is the one holy, Catholic, living, Church of God, to which belong all the promises given to Christ's living, mystical body; and that every baptized person who is neither excommunicate, a heretic, infidel, or schismatic, is a true member of that Church, is a doctrine essentially involved in her whole Tridentine system. By Baptismal Regeneration, and Justification, as held in the Church of Rome, the baptism of water and the inward renewing of the Holy Ghost are so identified, that all who have received the former are declared to have received, *ex opere operato*, the latter,

* Enchirid. Christian. Instit. fol. 65, quoted by Jackson, b. xii. c. vii. § V.

and to have thus become *spiritually* the children of God by adoption and grace. Then, for that part of the baptized who have fallen into mortal sin, and thus lost their baptismal purity, and who have not taken advantage of the sacrament of penance to reinstate them in the favour of God, and are therefore continuing under deadly sin, their faith dead, she kindly pronounces that they have *true* faith and are *true* Christians still; she pronounces *anathema* on any who shall say "that when grace is lost by sin, faith is lost together with it; or that the faith which remains is not *true* faith, though it be not *living*; or that a man is not a christian who has faith *without love*."* Thus as the devils "*believe and tremble*" which is more than can be said of many of these believers, we must take care when we speak even of their state, lest we incur the anathema of Rome.

The Catechism of the Council of Trent declares accordingly, as the authentic interpreter of the council, that "*however wicked and flagitious men may be, it is certain that unless they be infidels, heretics and schismatics, or excommunicate,*" (which would cut them off from the visible church) "*they still belong to the Church.*"† This expansive pale includes in the true membership of the true living Church of true Christians, the very worst as well as the best, if only they be neither heretics, schismatics, infidels

* Council of Trent, Can. XXVIII. Sess. VI.

† Catechism, pp. 94, 95.—Balt. Ed. 1833.

or excommunicate. Thus is obtained a *visible* body for the possessor of infallibility, as well as of all the other gifts and graces of God's true Church;—this same terribly *permixta ecclesia*, which we call the visible Church, and which the Scriptures liken to a great net which catches the good and the bad. It now only remains for the Church of Rome to settle the representation of this Church, so as to fix the definite, accessible seat of the infallible oracle, and at what points the grace given to the whole body can be drawn out by the individual applicant. The latter she readily arranges between the Sacraments and the Priesthood, multiplying the Sacraments for the sake of increasing the prerogatives of the Priesthood. The former is yet a *vexata quæstio*, between General Councils, as representatives of the Church, and the Pope, as the Vicar of Christ, and both united as the combined representation of the Head and the members. The settlement of that question is not necessary to the practical working of the system. General Councils are not likely soon again to appear for their claim.—Meanwhile the Pope is the *ecclesia docens*, the practically conceded depositary of infallibility. He is holder of the keys, and the ultimate controller of the several agencies, by which the grace committed to the Church is dispensed to the several members of the whole body, whether on earth or in purgatorial pains. Take away from beneath his feet these two props—*first*, the pretence that every baptized person is spiritually and inter-

nally renewed, *ex opere operato*; *secondly*, that to be a true christian and have "true faith," and so to be a true member of God's Church, does not require that a man should have "faith that worketh by love," or be else than "most wicked or flagitious;" establish in their place the Scriptural doctrine that the Church of the promises, "the pillar and ground of the truth," the communion of saints, and the holy Catholic Church, the living, mystical body of Christ is composed only of those who are "in Christ Jesus" by a living, fruitful faith; and the foundations of that whole city of abominations will become as quicksand.

Hence the pains taken by our old Anglican divines of the sixteenth and seventeenth century, to make plain the distinction between the church visible and invisible, "for lack of diligent observing of which the oversights are neither few nor light that have been committed."

It requires no great perspicacity to observe in many ministers of our Protestant Church of these United States, a great lack of the diligent observing of that difference; and the oversights which have ensued, and do still increase, are neither few nor light, but so many and weighty as to affect in a very important degree the great interests of gospel truth. The whole matter concerning Regeneration and Justification, as connected with the Sacraments, and all the language of the Scriptures, the early Fathers, and the early anglican divines, would be much

more correctly and easily understood, were that difference well seen and forcibly fixed in the mind.

Peculiar circumstances have tended so much to draw the minds of the Protestant Episcopal ministry in this country, to the study and defence of those visible institutions which are peculiar to an Episcopal Church and which we believe to be apostolic in origin, that it is apprehended there are not a few minds not unfavorably disposed, that have become so unused to the old Anglico-Protestant views of the Church as it is invisible or mystical, that our undisguised exhibition of them here will seem almost new. Such minds, on a little reflection, will come to their true bearings. The slightest effort to controvert those views from Scripture, or in consistency with other great truths of the gospel, will convince them that nothing else can be true, and that the whole doctrine is both anglican and scriptural. The tendency in the present day among many, in the precise direction by which the Romish Church arrived at its present doctrine, has suggested the importance of giving those views the prominence they occupy in these pages. And that no reader may be at a loss to know how entirely the doctrine of these pages is identical, in every particular, with that which our Hookers, and Taylors, and Ushers, &c., most earnestly taught, a series of extracts from such authorities is added in the Appendix, to which the reader's careful attention is requested.

We have taken Cranmer and Ridley for the times

of the Reformation—Jewel and Hooker for the days immediately succeeding—Bishops Taylor and Hall, Archbishop Usher, Drs. Jackson and Perkins for the trying times of the early part of the 17th century—and Isaac Barrow for those immediately succeeding.

Thus we have representatives of all classes and schools of English divines, of the times above mentioned. And it will be seen, that among these great writers there was not the least difference of opinion as to the points now in view. That the true Church is composed only of the true children and people of God, united by a living faith to Christ; that none others have any real membership in God's Church, however they may be externally associated with it in visible ordinances; that this Church is the Holy Catholic Church, and Communion of Saints; having all its being in the union of its several members, by faith, immediately to Christ; that this is the *mystical* body of Christ, as nothing else can be; that it is *invisible*, because while its members on earth are personally visible, their distinction as such from all merely nominal or professed members is invisible; that this and no other is the Church to which all the promises are given, just as real believers among the children of Abraham were the only Church to which the promises then made, belonged; finally that this Church, mystical and invisible, is "the pillar and ground of the truth," against which "the gates of hell shall not prevail,"

to which belongs essentially *the Unity of the Spirit*, however the *bond of peace*, in the common use of creeds and sacraments may be broken ; the reader will find this to be the concurrent testimony of those unquestionable witnesses of the doctrine of the Protestant Episcopal Church in their respective times.*

* See Appendix B., especially the extract from Bp. Taylor, as the fullest and most precise.

CHAPTER VI.

UNITY OF THE CHURCH.

FROM the view we have taken of the essential constitution of the Church, as composed exclusively of those who are "*in Christ Jesus*," not only by the external tie of ordinances and profession, but by the internal, vital, bond of participation in his sanctifying Spirit, we perceive plainly in what consists the essential *Unity* of the Church.

The prayer of our blessed Lord for Unity among his people *has* been, *is* and ever shall be fulfilled. He prayed concerning his people, "That they all may be one; as thou Father art in me and I in thee, that they also may be one in us;" and again, "that they may be one even as we are one; I in them and thou in me, that they may be made perfect in one."*

It is a most inadequate interpretation of these words, to suppose that the Saviour's mind rested

* John xvii; 21, 23.

mainly, or to any considerable degree, upon matters of external union, such as ecclesiastical regimen or professions of faith. It is no undervaluing of such things to say that the unity here spoken of is infinitely more than mere *unanimity*, "since it rests upon unity of Spirit and life, and the perfect communication of all good things pertains to its manifestations. Unity of doctrine, without the unity of life and of faith, on the part of all the individuals, comes amazingly short of a fulfilment of this solemn prayer of our Lord."*

Let us suppose a body of professing Christians entirely unanimous and united among themselves, in all professed doctrines of faith, and under one ecclesiastical regimen; all baptized and receiving the Supper of the Lord, under the same administration; all regularly worshipping by the same Liturgy, and that Liturgy the most scriptural on earth. A more perfect example of visible church unity cannot be imagined. But does all this make any approach to such a union as that for which Jesus prayed? Does it follow that those thus united by doctrine and ecclesiastical consent are one in Christ, in any sense as he was one with the Father? May there not exist among them, such a division, a gulph so wide, that part of them shall be *of the world*, while the rest are "not of the world;" part governed by "the spirit that ruleth in the children of dis-

* Tholuck on St. John.

obedience," while the rest are "led by the Spirit of God;" part confessing Christ in heart and life, while others, whatever their profession of faith, are living in the practical denial of his claims, and will?

But what an awful division is this! What divisions in point of external order and government; what differences in doctrinal confession can compare with this in importance? Under all the diversities and separations which divide the Visible Church into contending denominations, we can easily conceive there may be true followers of Christ, who are spiritually one in him, children of the one adoption and heirs together of the same eternal blessedness. But under this division, we can have no such consolation. The two sides are separated by the great gulph which divides the kingdom of Christ from the kingdom of darkness and eternal death. That external union which we have described, may become universal in the world, so that all professed christians shall be of one mind as to all ecclesiastical relations, ordinances, and confessions of faith; but as long as that internal separation remains it is union but in form, valuable to certain ends and objects of the Church we doubt not, but not bridging over, in the least, the actual, spiritual, essential, immeasurable division.*

* It must not be inferred that we lightly esteem the importance of that external unity because we regard it as only external; nor

Now, not only is there in the visible Church just that vast division running into all its parts and denominations, crossing all external lines, and making its awful oppositions of spiritual character, dominion, life, influence and eternal prospect, no matter what, here and there, may be the external agreement; not

that we depict with too strong coloring the vast separation between the two great classes which exist under the same profession in the visible Church. We have not expressed ourselves as strongly as the "judicious" Hooker. He describes the Unity of the Visible Church as consisting "in that uniformity which all several persons thereunto belonging have, by reason of that one *Lord* whose servants they profess to be; that one *Faith* which they all acknowledge; that one *Baptism* wherewith they are all initiated. The visible Church of Jesus Christ is therefore one in *outward profession* of these things which supernaturally appertain to the very essence of christianity and are necessarily required in every particular man. If by *external profession* they be Christians, then they are of the visible Church of Christ, yea although they be impious Idolaters, wicked Heretics, persons excommunicable, yea, and cast out for notorious improbity. Such withal we deny not to be imps and limbs of Satan, even as long as they continue such. Is it then possible (asks Hooker) that the self-same men should belong both to the Synagogue of Satan and to the Church of Jesus Christ? Unto that Church which is his mystical body, not possible: because that body consisteth of none but only true Israelites, true sons of Abraham, true servants and saints of God. Howbeit of the *visible* Body and Church of Jesus Christ, these may be and often are, in respect of the *main parts of their outward profession*, who in regard of their inward disposition of mind, &c., are most worthily hateful in the sight of God himself, and in the eyes of the sounder part of the visible Church, most execrable." Eccl. Pol. b. iii. § i.

only has such been the case from the beginning of the Church; but we know, from the scriptures, especially from our Lord's parables concerning the kingdom of heaven, such as that of the wheat and tares in the same field, growing together till harvest, that such is to be the case until his coming again. We need not cite that parable at length. The reader will mark that the field there described is *one* in point of visible boundary—one in object, owner and culture. At a little distance it all seems what it is called, and is designed to be a *field of wheat*. Such, in other words, it is *visibly*. But a nearer inspection shows that the oneness is only in appearance. In reality, there are two growths in that field between which there is an entire separation of nature, and opposition of origin. Part is tare. Part wheat. The former sprang from seed which an enemy sowed; the latter from seed which the husbandman sowed. This is precious; the other vile. But they are so mingled together; their roots are so intertwined, and their aspects are so alike, that they must grow together till harvest, and then be separated when only it can be safely done. Then the wheat will be garnered and the tares burned. Such, our Lord taught, is the Church on earth. Such it will be till his second coming shall bring the angels to make the separation.

The question then is this, can that agreement in mere externals, covering such essential division in all vital relations and interests, be justly considered

as fulfilling the prayer of our Lord for oneness in his church. Was it only that for which he so solemnly prayed when he said, "As thou Father art in me and I in thee, that they may be one in us?" What he did pray for is no doubt described under his own illustration of the vine and its branches, the latter in union one with another by their union with the life of the one vine. St. Paul expressed the same, under the figure of the several members of a living body in union with one another by a common union with the one head. But in the mere external unity, which we have supposed, is there any correspondence to these inspired similitudes? When you have bound together a number of branches, some withered and dead, others alive, into one orderly association, so as to look like a vine and its branches, have you formed any union approximating to that which exists between branches which have one common life, all abiding in the vine and the vine in them?

The Saviour's prayer is, "*That they all may be one.*" We ask, in what sense "*one?*" and who are the "*all?*" He proceeds to speak of an internal, spiritual oneness. He says nothing now of any visible relations. He speaks of a oneness which only God can make; not of any which man's ministrations, dispensing visible ordinances, can institute. "*As thou, Father, art in me and I in thee, that they also may be one in us, that they may be one, even as we are one.*" What less can we understand from this

extremely exalted language than that the Saviour prayed that all his disciples might be one in Him, by all partaking of His Spirit, and thus abiding in him, as he is one with the Father, by possession from all eternity of the same essential divinity?

Such being unquestionably the meaning of the prayer, or, at least, nothing less being its meaning; and seeing that in the Visible Church are contained all the fearful mixtures and oppositions of spiritual character described above; if the whole Visible Church, as such, be that body in which the Saviour expected his prayer to be fulfilled, then not only has that prayer been to this day unfulfilled, but what is much more, we know from the Saviour's own prediction, that thus unfulfilled it is to be until his coming again, when wheat and tares are to be forever separated by the judgment of the great day. Here then is a strange contradiction. Our Lord, according to the idea we are contending against, prayed that his church on earth might be one in a certain sense, and yet foretold that in that sense it would never be one; he offered a prayer, and then pronounced that his prayer would not be granted. But this is impossible. His prayer will be answered, has been answered, for he never prayed in vain. "*Thou hearest me always,*" he said, when praying at the grave of Lazarus. At the same time, the account of the mixed state of the visible church is also true and will be true to the end. The prayer and the narrative are consistent with one another.

But how? By having reference to two different aspects of what is called the Church. When he said "the kingdom of heaven is likened unto a man which sowed good seed in his field," &c., he spoke of the visible the professed church, as embracing all that participate in christian ordinances. But when he prays "that all may be one, as thou Father art in me," &c., he refers as the context shows, to those whom he had just before described, as "*not of the world, even as he is not of the world,*" together with all those who like them should ever believe on him through their word. For all such as were, or are, or ever shall be, "*of the world*" however called Christians, or embraced in the visible church, he expressly said, in this very connection, that he did not then pray, when he prayed for the unity of his people. "*I pray not for the world,* but for them which thou hast given me, for they are thine, and I am glorified in them." Consequently it was not the whole visible Church, as including the world and those not of the world, but that inner company of professed believers who are such in spirit and truth; it was the Invisible Church of which we have been speaking, for the oneness of which the Saviour prayed. Consequently, if that prayer has been, or shall be fulfilled, it must be looked for amongst its members, and must be found in those relations to one another and to their Lord in which they are spiritually distinguished from other *professed* disciples of Christ.

Now we take the position that in that "blessed company of all faithful people," the prayer of our blessed Lord has been essentially fulfilled from the day it was uttered; that in the same company it will be so fulfilled to the end of the world; and that it will be perfectly accomplished when "the perfecting of the saints" shall be completed, and when the last remnant of sin and imperfection in his people shall be obliterated; in that day when the Lord shall "present the Church to himself a glorious Church not having spot or wrinkle or any such thing." We take the position that "*they all*," for whom Jesus prayed, all true believers, all in whose real conversion and sanctification the power and love of Christ are glorified, all who have been chosen out of the world and are not of it, by having the Spirit of Christ, are now really and essentially *one*, in the sense desired by their Lord. They may be scattered among all nations, all mixtures, and all sections of the visible Church. They may be named by all the various names that indicate the confessions and divisions which have rent asunder the visible Church, as such; they may be exceedingly wide apart in outward, ecclesiastical relations; but, as true believers in Jesus, they are all, essentially, though far, as yet, from being *perfectly*, what he prayed they might be, *one body* in Him their Head, one body with all those blessed ones of all generations and all nations, who have entered into rest, and are now in the perfectness of the saints. They are one in

the highest sense in which the scriptures ever speak of oneness in the Church; one in the highest sense in which oneness among Christians can be conceived of, and in comparison with which all the unity of mere ecclesiastical agreement in creeds and ordinances, important as it is, must be regarded as of little value.* In what does it consist? We answer: In having *one Lord and Head*, Jesus Christ, not professedly merely, but in spirit and truth; in having, in him, *one hope*, and from him, *one life*, by receiving his Spirit. "*He that is joined to the Lord is one Spirit*," said St. Paul; that is, has one Spirit, with the Lord, by being united to him; and that

* "It is not the variety of by-opinions that can exclude them from having their part in that one Catholic Church and their just claim to the Communion of Saints. While they hold the solid and precious foundation, it is not the hay or stubble which they lay upon it, that can set them off from God or his Church."

"Neither is it, nor ever shall be in the power of all the fiends of hell, to make God's Church other than one, which were indeed utterly to extinguish and reduce it to nothing," "In spite of all devils there shall be saints. In all the main principles of religion, there is a unanimous consent of all *Christians* and these are they that constitute a Church. Those that agree in these; Christ is pleased to admit as members of that body whereof he is head, and if they admit not of each other as such, the fault is in the uncharitableness of the refusers, no less than in the error of the refused. And if any vain and loose stragglers will needs sever themselves and wilfully choose to go ways of their own; let them know that the union of Christ's Church shall consist *entire* without them. This great ocean will be one collection of waters, when these drops are lost in the dust." *Bp. Hall's Christ Mystical.*

Spirit is the Holy Ghost, by whom the Lord becomes "the Life" of his people. Thus the believer's union to Christ consists in his having the Spirit of Christ, and so abiding in him. And as this is the essential character of all true Christians, they are all thus joined to one another, in the one Lord and Head. This is the nearest union that can be conceived of, and such as never takes place but by the interposition of the mysterious and immediate power of God. We can *tie* things together and say they are united; but we cannot really *unite* them. We make a *mechanical* junction of parts; God only makes a vital union of natures. We place parts in nearness to one another, so near, it may be, that the eye can see no separation. Essential separation there is, nevertheless. God only makes parts *grow* together, and *into* one another, so as to have the unity of a common life. We can insert a graft into a stock, and tie it there, so that it shall look as it united to the stock. But if nothing take place beyond what our power can do; if the mysterious power of God interpose not, the graft will be dead, being alone. Its appearance of union will remain only till you examine it closely. Then you see the difference between being joined by outward bonds and united by an invisible life. At the side of that graft, is another, tied in the same way to the stock, and wearing to the distant observation the same aspect. But a power has been at work on that which no human skill can imitate. There has taken place

a mysterious communication of life from the stock. You may take away your bandages. Beneath them is a wonderful union of nature. The graft is joined to the stock by having one life therewith. Such is "the Unity of the Spirit," in Christ. Those bandages of the graft are the institutions of the Visible Church. They have their important uses. But the union they make is not the union which God's Spirit makes. Under them, and by blessing upon them, but so that often they cover nothing but the dead and withered, God's Spirit alone forms the union by which Christ becomes to a sinner's soul, "*the Life*," and that soul is made a branch of the True Vine.

Such union of every true christian to Christ, and thus to all other christians, as living members of the same body, under one living Head, the Lord of all, is the oneness of the Church of Christ, the oneness of his mystical body, of his kingdom, of his household, of his temple, "of whom the whole family in heaven and earth is named." It is a union ever growing towards the final perfectness, as each individual member grows in the participation of the Spirit of Christ. Because of its present imperfectness it is that, among those so united, agreement in professions of faith and in action for the promotion of the gospel is yet so imperfect. We may be one in Christ, and yet, through dimness of vision, may not see eye to eye, nor know one another as we are known of him. The unity may be essentially true

and yet have much growth to make in inward strength and outward development; just as each member therein is a true christian, but needing to grow much in grace before he can glorify his Master to the full measure of the Master's will.*

There is a part of our Lord's prayer for the unity of his church which is so often quoted in evidence that the unity prayed for is that of the *visible* Church

* Extract from Archbishop Usher:—"What ties together and makes one, things asunder, but the same spirit and life in both? So that Spirit which is in Christ, a full running over fountain descending down, and being also infused unto us, unites us unto him; yea that Spirit doth tie me as fast unto Christ as any joint ties member to member, and so makes Christ to dwell in my heart. Thus, by one Spirit, we are built up and made the Temple of God and come to be the habitation of God, through the Spirit; so that by this means, we are inseparably knit and united unto him; for what is it makes one member to be a member to another? Not the nearness of joining or lying one to, or upon, another, but the same quickening spirit and life which is in both. So is it with us; that very Spirit which is in Christ being in us, thereby we are united unto him, grow in him and he in us; rejoice in him, and so are kept and preserved to be glorified in him." *Usher's Sermon on the Seal of Salvation*. We add a beautiful passage from Hooker. "They which belong to the mystical body of our Saviour Christ, and be in number as the stars of heaven, divided successively by reason of their mortal condition, into many generations, are notwithstanding coupled every one to Christ, their head, and all unto every particular person among themselves, inasmuch as the same spirit which anointed the blessed soul of our Saviour Christ doth so unite and actuate his whole race, as if both he and they were so many limbs compacted into one body, by being quickened all with one and the same soul." *Ecl. Pol. b. v. § 56*.

in its external features and communion, and not that alone which we have now described, that we cannot omit to notice it here. We quote the whole passage: "That they all may be one, as thou Father art in me and I in thee, that they also may be one in us: *that the world may believe that thou hast sent me.*" And in a subsequent verse these words are added to "thou hast sent me," namely "*and hast loved them as thou hast loved me.*" (v. 23.)

Now the idea is that as the unity of which we have been speaking is invisible, consisting in an internal conjunction, by one Spirit, in Christ, and therefore is not cognizable by the world, so as to be in its eyes an evidence of the divine mission of Christ, it must be the *visible* unity of agreement in the same confession of faith and the same ordinances of worship and essentially the same form of church-administration for which our Lord made his supplication. But if this be the only or the chief unity prayed for in the passage before us, we confess ourselves unable to see in what respect, were it attained to a much greater extent than it is, it would furnish to the world any very conclusive evidence of the divine mission of Jesus. And especially are we unable to see in what respect it would be any evidence at all that the Father loves those in whom it appears, as He loves our Lord Jesus Christ; according to the 23rd verse just cited. We easily understand that dissensions among professing christians on points of faith and modes of worship, do furnish the

world with convenient and most influential weapons against the reality of the gospel, and the heavenly mission of our Lord. But it does not follow that the absence of such dissensions, would afford any valid, or at best any conclusive, argument in proof of that mission. There is such external unity in the church of Rome, and it is vastly gloried in, as if our Lord's petition were fulfilled in that hierarchy as nowhere else, and consequently a sanction given to that church such as none other on earth possesses. But in what respect does, or should, that unity seem to the world a convincing proof of the divine mission of our Lord? Agreement in a creed is surely no conclusive evidence of its truth. Union under one government, marching under one banner, is no evidence that the cause is good, or the title of the ruler just. There is very much of this sort of unity among Mohammedans; but how it tends to prove the divine mission of Mohammed we see not.

But, it may be said, that when to such agreement, is added, the unity of love; when to agreement in judgment is added oneness in mutual affection, so that the world sees professing christians evidently bound together *in spirit*, as well as form; then is it not intelligible how such unity may be a strong argument with the world? Certainly; but by this addition of *love*; in other words, of an *inward* and *invisible* bond, to the outward and visible, you have come to an evidence which belongs not to the visible church,

as such, an evidence with which its visible institutions have no necessary connection, though designed for, and tending to its promotion. You have got on the ground of the *invisible* church; for true christian love of the brethren is found only among those who are truly children of God. On this ground indeed, *that is*, supposing our Lord to have referred, in his prayer, to that "unity of the Spirit," which is found, essentially, in all who truly believe in and follow him, we can well understand in what respect its manifestation, by its proper fruits, may be a most powerful evidence to the world that Jesus was sent by the Father, and that his Gospel is true. When the heathen said of the primitive christians "*See how they love one another*," and when that sight operated, as it did, to convince the heathen that christians were followers of a divine Lord and Master, it was the unity for which Jesus prayed, fulfilling the precise end for which he desired it. It was not that they were joined together under the same visible institutions or confession that thus drew the admiration of the heathen; but that they were so marvelously one in spirit. The argument was: If they so love one another, then they are of the same spirit one with another. And seeing that they have come from out of all nations, all classes, all diversities and oppositions of mind, of habit, disposition, yea and of enmities, such unity of spirit, can be accounted for only on the supposition, not only of one head whom they all love, but of one *living* head, who, (as they

profess) having been once crucified, is now alive and has power thus to transform his disciples, taken out of all nations and characters into such marvellous unity of spirit.

And this indeed is just the argument which we now use with the world. We say, *there is a marvellous unity* among the true people of God. Take a real christian, in any part of the earth. Draw his spiritual likeness. Then take it to any other part of the world and compare it with the spiritual aspect of any true follower of Christ there. It is essentially the same countenance. There is a remarkable oneness of character, of disposition, of affection. "Among all the cases of genuine conversion to Christ, in all ages and regions and circumstances, and with all varieties of character, there has been a wonderful identity. The same effects, essentially, have ensued, under the application of the same gospel, in the present century as in the time of St. Paul; in modern Europe, as in ancient Greece and Rome; in Hindostan, as in North America; among Hottentots, and the islanders of the South Sea and savages of our western borders, as among the polished inhabitants of New York or London. While all these varieties of age, elements, customs and cultivation, give a natural and pleasing variety to what may be called, in a figure, the complexion and costume in which the conversion appears; the great change itself exhibits under all circumstances, the same characteristic and inimitable features; in-

somuch that if you draw the likeness of a genuine convert to Christ, in his chief peculiarities, as manifested in this country and send it to Burmah, or to the Sandwich Islands, or to Caffre-land or to Greenland, it will be considered a good likeness, in main points, of the dispositions, affections, tempers, habits and life produced by the converting power of the gospel in any of those widely different regions. A genuine convert to Christ, in China, or in Africa, may come to this country, and find among genuine christians here, his own feelings, tastes, sympathies and labours, as a christian, though he never saw an American or European before; and he will be more at home among their christian feelings, than he can be among the manners and dispositions of the people among whom he grew up, and to whom he was once, in these respects, as entirely assimilated as he is now opposed.”*

Now this is but the manifestation of the essential oneness of all true christians, in Christ. It is just because “*he that is joined to the Lord is one Spirit.*” And the world cannot help taking knowledge of it. And it is the more impressive to the world, because of the very absence of that agreement in external institutions which would make them all one, in form, as well as spirit. In spite of so much want of external unity in the visible Church, there is the marvellous manifestation of unity in the true, invisible,

* Evidences of Christianity by the present author.

Church. The question must be answered *Whence does it come?* Have *they* created it? Has the christian of Greenland who never saw any land but his own frozen zone, created in himself a likeness to the christian of America? or of Hindostan? Or did the Missionary who carried to him the gospel, exert such marvellous power as to transform his nature into such resemblance? What power is it that has been so at work, in all lands and all ages, doing every where the same work, with such infinitely varied and vastly discordant characters, everywhere with the same spiritual result? The only answer is *the power of God*. Nothing else. Thus it is all evidence, and powerful evidence too, that the Gospel is of God, and that the Christ of the Gospel is of God. And thus the unity among all the true disciples of Christ is the very argument which the Saviour prayed it might be, "*that the world may believe that thou hast sent me.*" And the more the whole fellowship of Christians, thus *one*, shall become "*perfect in one*," as the prayer entreats; the more nearly each member of that unity shall be "joined to the Lord" by the participation more abundantly of his Spirit, so much the more will that unity of spiritual being be manifested in all godly affections. Thus will love abound and the mental vision be cleared, and thus the more will the way be prepared for more harmony and working together in all labors of christian zeal, under the ordinances and in the fellowship of the visible Church, and thus the more will grow

before the world, the great argument for Christ, that he who does all this in his people, *is the Christ of God.*

In answer to all this, we suppose that some reader may say: But how does such *manifestation* of the church as one, by the inward union of every soul to Christ, and thus to every soul similarly united to Christ agree to the idea of an *invisible* Church? If the spiritual features in which that Church differs from all that part of the Visible Church, which is christian by profession only, be invisible, how can the unity of that Church be discerned? The answer is easy. The Church is invisible, not in the sense of true christians being not known by the effects of true religion in their lives, as a tree is known by its fruits; but in the sense of their not being in all cases infallibly discernible as true Christians, so that it may be accurately determined in every case who is a true member of the mystical body of Christ, and who is such only in name. Will any deny that the wheat can make no manifestation of its unity of nature, because it is so mixed with the tare that you cannot in every case discern which is one and which the other? Or will any pretend that such manifestation of nature is inconsistent with the idea of their being such a mixture of tares in the same field, that all of it is not really, but only apparently, a field of wheat?

It is only when we thus contemplate the Unity

of the Church of Christ, that we get the true application of his promise. "On this Rock will I build my church, and the gates of hell shall not prevail against it." That Rock was Christ; not Peter who had just made his confession of Christ; not Peter's confession; not merely the true doctrine then confessed concerning the person of Christ; but Christ himself. On him, the Church is built. In him, it all consists. Of him, is all its life and being. Against it, *as thus one in him*, the gates of hell shall never prevail. Against the Church, in its visible unity, the wiles of the devil have so prevailed, for centuries, as to break that unity in pieces. But against the Church in the invisible union of every believer to Jesus, and thus of all believers one to another, in him, there is no power that can prevail. The promise is repeated under other terms, when the Lord declares: "My sheep hear my voice, and they follow me. And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand." On this assurance rises the noble faith of St. Paul: "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Blessed is the man, indeed, who is thus "in Christ Jesus," whose evidence is not merely that he has been sealed with Church-ordinances, but that he

has received that "Holy Spirit of promise which is the earnest of our inheritance whereby we are sealed unto the day of redemption." To him "there is no condemnation." He was under condemnation while the Law beheld him only as *in himself*, clothed with his own righteousness. Now it beholds him in Christ, clothed in all *his* righteousness, and represented in all his obedience and sacrifice. Condemnation therefore toucheth him not. He is "justified by faith," and has "peace with God through our Lord Jesus Christ."

CHAPTER VII.

CONCLUDING OBSERVATIONS.

It has been no part of our plan, in these pages, to speak of the Church, in its aspect as visible, any further than was necessary to enable us distinctly to show what is meant by the Church as invisible. Whatever may be the case out of the bounds of our Protestant Episcopal Church in the United States, we do not think there is comparatively any great need within her bounds, of calling attention generally, to a higher valuation of those external things which make up the Church's visible form or manifestation. In some christian communities, no doubt, there is a serious demand for such writing, Under the idea of promoting, more purely and simply, the inner life of true religion, there has been generated, in some quarters, a very injurious undervaluing of those outward ordinances, which, though not the life, are appointed of

God, and are in a very important sense, connected with the spiritual life. But such is not the tendency among us. Quite a sufficient proportion of the attention of our authors, of our magazines, of our preaching, of our Sunday School teaching, to say the least, is given to the establishment of a strong sense of the necessity and obligation of that ecclesiastical order and polity which we believe to have come to us from the Apostles. Hence we have not seen it necessary, in these pages, to enter on any consideration of such topics. We have aimed exclusively at what seemed much more needed; a right estimate of the essential necessity to the being of the church and to the reality of any spiritual membership therein, of that inward life of faith, and of love, as the fruit of faith, for the promotion of which all the outward of the Church was designed and has all its value.

But lest we should seem, even negatively to look with little appreciation upon the importance of the Church's visible form to the accomplishment of her work in the earth, we may say a few words in that direction. Were we writing on the nature of man, and did we make a very distinct and wide difference between man, and man's body, between the intellectual, immortal man, and the form in which he resides in this world, treating the former as *the* being, and the latter only as the house he lives in, confining our attention to the former; it would not seem necessary to guard against the in-

ference that we have little sense of the value of the body, or of the importance of keeping all its parts entire and all its functions in health.

We do not think that the importance and duty of maintaining firmly what we consider of divine institution in the visible form of the church to be, in any wise, affected by the essential distinction we have taught, between the Church as visible, and invisible; as seen of men in the outward signs and profession, and as she stands before God in her essential, spiritual being.

There is a passage of Hooker which we may use here for a text. "As those everlasting promises of love, mercy and blessedness belong to the *mystical* Church, even so on the other side, when we read of any duty which the Church of God is bound unto, the church whom this doth concern is *a visible and known company*."*

Let us apply this to the individual christian. When you speak of him in his inward, vital, relations to God, whom he worships "in spirit," in whom he believes *with the heart*, you speak of him in regard to that spiritual state in which he is *invisible* to man. But when you speak of that christian man as charged with certain duties of example and of active exertion towards his fellow creatures; then it is the inward spirit as embodied in the visible and outward man, it is the godly soul,

* Eccl. Pol. b. iii. § 1.

operating through and by means of the visible body, that you have reference to; because it is only through the body that the spirit of man can be known, or can operate, among men. The body is the soul's divinely ordained instrument of communication and of manifestation in this life. It must be kept in tune therefore. Its cords must not be broken or neglected. We must dispense with nothing belonging to its proper integrity. Just as important as is the work of the christian, amidst the evils of this world; so is the careful preservation, in the highest health, of all those bodily faculties by which alone his spiritual life can get into contact with, or be known to, the world.

Let us transfer this illustration to the Church. When you consider it as the flock of Christ, or, the household of God, to which are made, and exclusively belong, God's everlasting promises of love, mercy and blessedness, wherein to be found, is to be assuredly saved, and not to be found, is to be eternally lost; then it is the Church in its inward, essential, spiritual *being*, before God, the Church as it is invisible to the world except by its fruits. But again when you consider the Church as the Light of the world, giving light, by teaching the truth, chiefly through an ordained ministry of men; charged with great duties in the world which require contact and conflict with the world; then it is the Church as "*a visible and known company*," it is the spiritual under sacramental signs and tangible forms; it

is the inward soul become *incarnate*, in a well defined and easily discerned body; it is "the blessed company of all faithful people on earth" appearing under the notes and professions, the sacraments and ministry, which are common to all that "call themselves Christians," and under which they are mixed up with a multitude who, while thus having a name to live, are spiritually dead. Only by such investment can the Church be placed in contact with the world, just as angels when they come among men, on embassies from God, to make their presence known and their message received, put on the aspect of a human body, and are heard speaking in human forms of thought. Consequently, whatever the importance of that great work which God has committed to the Church, as the light of a benighted, and the leaven of a corrupt world; so important is it that those institutions of divine appointment which constitute its visible organization, should be maintained in all possible integrity, and health.

However possible it may be for the soul of man to live out of the body, it can not do so *in this world*. It must go away. However possible and very conceivable that the spirit of true religion may prosper in exceptional cases far removed by divine providence from access to the ordinances of the Church; we have no reason to suppose that it can flourish or long abide among any body of people, except as operating by, and living in, those ordinances.

If a reason be asked, it is sufficient to answer as with reference to the similar dependence of the human soul upon the human body, *So hath God ordained.* "What God hath joined together, let no man put asunder."

Concerning the Church as it is thus equipped for its work in the world, in sacramental signs, in an ordained ministry and with "the sword of the Spirit which is the word of God," it has not entered into our design to speak more particularly in these pages. We have confined our attention to its *only foundation*, Christ Jesus the Lord; its *only component parts and members*, souls made alive in him, by coming to him in faith and receiving his Spirit; *its essential unity and communion*, the union of all such members to Christ, by participation of his life, so as to be "members one of another." This Church, thus composed, separated thus from all who, however joined with them in outward, sacramental, communion, have no fellowship with them in the Spirit of Christ, however it be indeed a little flock in comparison with the whole mixed company of nominal christians, is the only host of God for that great conflict with sin and hell, for the salvation of sinners, which has been so long waged, and of which so much is yet to be fought before Satan is bound in his millennial imprisonment.* When Gideon was sent

* Rev. xx. 1, 2, 3.

against the great host of Midian, he had *visibly* a large army, thirty thousand. But it was only his apparent strength. There was danger in reliance upon it. The real strength was within that force, in a much smaller number. The Lord of hosts applied his test of the true soldiery of Israel, and *three hundred only* remained to go against Midian. But the real force was not thereby reduced; nor to the eye of faith was the hope of victory weakened. The Lord said: "By the three hundred men, I will deliver the Midianites unto thy hand." Such is the army of God against the principalities and powers that rule the darkness of this world. It is a little flock when you have reduced it to the true people of God, the true soldiery of Christ, in whom is his new name and into whose souls he has put his Spirit. But by these, saith the Lord, I will take the kingdom, and overcome the world. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." What if among them there be not many wise, nor many mighty, according to the estimate of wisdom and might prevailing in the world; what if a great part consists of the poor of this world, the unlearned, the simple, the widows, the men of no station or worldly degree! Nevertheless the praying, the wrestling, the believing, they that wait on the Lord and so increase their strength are there; the importunate widow who prevails by praying always and never fainting; they who are "strong in the Lord and in the power of his might,"

children of faith whose weapons are "not carnal but spiritual and mighty through God," followers of those who "through faith, subdued kingdoms, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens," they are there. "God is their refuge and strength, a very present help in trouble. Therefore will we not fear though the earth be removed and though the mountains be carried into the midst of the sea. The Lord of Hosts is with us, the God of Jacob is our refuge." In that blessed company is the Ark of God, "*the covenant of promise.*" Whatsoever we read in scripture of the love of God toward his Church, or his designs in its behalf, or his power in its defence and strength, it is that little flock, "God's elect," that is meant. His name is there.—His temple is there. "Therefore is the strength of this habitation great indeed. It prevaieth against Satan, it conquereth sin, it hath death in derision, neither principalities nor powers can throw it down; it leadeth the world captive, and bringeth every enemy that riseth up against it to confusion and shame, and all by Faith; for this is the victory that overcometh the world, even our Faith."*

But when we speak of the Church as a little flock, we must remember that it is only a generation of it, only so much of it as is yet in the journey and conflict of the wilderness, that we speak of. We are not in-

* Hooker's Second Sermon on Jude, § 15.

cluding all that have gone before and are now with God. We must think of that great congregation, the "multitude which no man can number," that "have washed their robes and made them white in the blood of the Lamb," and who are now "before the throne." We must not forget how generations upon generations of God's true people, ever since the world began, have been ascending hence and taking position in those ranks and swelling the glorious array of that "royal priesthood" of "just men made perfect." *That* is the Church. There is its seat, its great household, its "General Assembly." All we see of it here is but a fragment, and that so mixed, so feeble, so hidden, so compassed with infirmities. But *there* is seen the vast and perfect "Communion of Saints." When shall we know what christian communion is in any of its height and depth, till we reach that Assembly? There is seen the Church as it is *Catholic* indeed; gathered "*out of all nations and kindreds and peoples and tongues.*" Glorious city of God! "I saw (saith St. John) no temple therein: for the Lord God Almighty and the Lamb are the temple of it—the glory of God did lighten it and the Lamb is the light thereof."

Unto that heavenly perfectness, the church on earth is constantly growing. The visible form may in one age appear to be less widely extended; the number of its professing people, greatly diminished; but the true House of God, of those whose names are written in heaven, continually is receiving en-

largement, as soul after soul is joined to Christ, "All things," under him who is "head over all things," for his Church, must work together for its good. The "wise Master Builder" is he who "ordereth all things after the counsel of His own will." The world is preserved only that this building of God may have its completion, according to the design of its all-wise architect. When that is done, as done it will be, without the failure of a single word of promise, or the change of the least feature of the great plan of redemption, then the days of this world will be ended. Towards that consummation, the church is ever rising, "All the building, fitly framed together, groweth, (saith St. Paul) unto an holy temple in the Lord." In the Apostle's days, in all future days, in these days, *it groweth*. Persecution never stopped it. All the powers of darkness could never stop it. "In troublous times," when the people of God have seemed almost to cease from the earth and godliness has gone into the wilderness, driven away by the wrath of men, the temple has grown. It grows in height, as the spiritual attainments of God's people on earth approach towards "the measure of the stature of the fullness of Christ." It grows in amplitude, as more and more of the lost are gathered in and joined to the number "of such as shall be saved." It grows in heaven, as its members cease from earth. It grows in purity and glory, as generations after generations cast off, at death, the remnants of sinfulness and infir-

mity, and take their places, among the just men made perfect, clothed in the likeness of their glorified Lord. Little can our eyes discern this growth. The world knoweth it not. It "cometh not with observation," In the temple made with hands, "there was neither hammer, nor any tool of iron heard while it was building." So in this spiritual house, eye doth not see, nor ear hear. In the heart of each true christian, the Spirit of God, in secret, carries on the work of his grace. So advances his work in the whole blessed company of his people on earth. Upon the outer courts, upon the visible church, in all that man has to do therewith, the noise of man's working is heard, with all its wonted confusion of tongues. Upon the inner sanctuary where God only builds, as the hand is unseen, so is the work silent, as when the foundations of the earth were laid. Always it "groweth unto a holy temple in the Lord."

It is a notable fact, that in the temple of Solomon, the materials were gathered from so many and such distant regions. The isles of the sea, the quarries of Tyre, the forests of Lebanon, the mines of Ophir, all contributed to the structure. From all nations and kindreds and people and tongues, come the souls that are to compose forever and ever the Church of the living God. "The abundance of the sea shall be converted unto thee and the forces of the Gentiles shall come unto thee. The sons of strangers shall build thy walls and kings shall minister unto thee."

Soon the work will be done; the scaffolding of the present ordinances will be laid aside; the ministry of us men will be no more needed. The Church will be without spot or blemish, "her walls, salvation, her gates, praise." Then, as the divisions between earthly and heavenly, between militant and triumphant, between the Church as now seen of men and the Church as always seen of God, shall cease, so will pass away the distinction of visible and invisible which the present condition of the church requires. The visible, the spiritual, the perfect, will be one. All gathered together in one glorious household of God; the new-creation complete; the work of redemption finished. Then the everlasting Sabbath! the sweet rest, the boundless bliss, the joyful thanksgiving and praise of the Holy Catholic Church, in its fullness, the Communion of Saints in its perfectness. From the multitude that no man can number, arises the adoring worship of "Him that sitteth on the throne," and of "the Lamb that was slain," for the grace that gave to all "the forgiveness of sins, the resurrection of the body, and the life everlasting."

"*O pray for the peace of Jerusalem!*" Pray for the peace of God's Church on the earth! We have been writing about "*the Unity of the Spirit*" therein. We are reminded of the exhortation of the Apostle, "*Endeavouring to keep the unity of the Spirit in the bond of peace.*" The Church of Christ must have the unity of the Spirit, just so far as its members

are partakers of Christ, and have received His Spirit. It cannot be severed. But how sadly the bond of peace is broken, among the several portions of the professing church, every eye sees. We doubt not indeed that there is vastly more unbroken peace than the Church has credit for. The contentions among christians in matters of religion are greatly exaggerated in the estimate of the world. Differences of doctrine do not always create estrangement of affection. Separation into divers distinct ecclesiastical bodies, is not necessarily separation in point of personal religious attachment, or the reciprocities of Christian love. There is much breach of harmony in religious confessions and associations, when there is no breach of peace between christian and christian, as such. But, that over the deep seated and essential unity of the Spirit, pervading the whole body of God's great living household of faith, as over the unmoved heart of the ocean, in all its depth and length, there does exist on the surface, where the believer's infirmities and remaining corruptions appear, an agitation, a strife, a want of following after peace, a spirit of separation, of opposition, of party jealousy, of sectarian animosity, manifesting much evil temper, and doing great injury to the cause of Christ in the world, and which cannot be excused by any considerations of duty in the resistance of error, we must all with sorrow of heart concede. It is one thing to differ with one another in matters of belief. It is another to be separated from

one another in matters of brotherly kindness and charity, and to look with the evil eye of sectarian jealousy or detraction, one upon another, so that we cannot rejoice in *good* wherever we see it, nor cast the veil of charity upon evil when no interference of ours can remedy it. There is the duty of "contending earnestly for the faith once delivered to the saints;" a duty which will remain as long as sin and Satan continue on the earth, and no love of peace can excuse us from the conflict required, though it be unto death. With all error that wars against the Gospel, we must be at war. The bond of peace in which we are exhorted to keep the unity of the Spirit, does not bind us to be at peace with hurtful error; but it does bind us to be at peace, as much as in *us* lies, with such as are in error. "Speaking the truth *in love*," is the Apostle's precept for all such circumstances. And were the truth, in matters about which christians are divided and in contention with one another, only spoken, no matter how sharp the truth, *in love*; not merely in the words and tones, but out of *the heart* of love, so that contending *earnestly* for the truth, should always be contending *lovingly* for the truth; then how soon would contentions disappear, because love would place a new interpretation upon the importance of many of the disagreements; separations be diminished in number because love would not tolerate a "middle wall of partition," where the sacred interests of truth and righteousness are not involved. How soon

would diversities of religious association, separating christians into different denominations, while as yet the way is not open for their return to one ecclesiastical organization, become divested of the party spirit which genders strife, and exhibit, only in more beautiful aspect, that inward, spiritual, unity of "all that love our Lord Jesus Christ in sincerity," in which brethren of the adoption, in spite of varieties of opinion and form and visible association, are really of one heart, and do love one another.

There is such a thing as keeping "the bond of peace," even after the bond of agreement in opinion and organization has been severed. "Charity, which is the bond of perfectness," keeps the former, when it cannot save the latter. "Let love be without dissimulation," genuine love that "vaunteth not itself, becometh not unseemly, is not puffed up, thinketh no evil, rejoiceth in the truth, hopeth all things, suffereth long and is kind;" let only such love abound, where diversities of sect among christians unhappily abound, and see how their evils, if not their numbers, will decrease. And such love, we think, would be materially promoted would christians of different denominations who agree in the great essential doctrines of the Gospel and the great constituent graces of the christian character, only habituate themselves to the more frequent contemplation of their essential oneness in Christ, (as these pages have exhibited it,) rather than their disagreements on matters which affect not their

common hope and salvation. What is their difference compared with their unity? The former is about matters which, if important, are not vital. The latter is vital, essential. The former separates them into various ecclesiastical bodies. The latter keeps them all together in that one church which is the body of Christ. Those outward relations are temporal. Death dissolves them. We can associate together as of this denomination in the church, or that, only during the few days of this life. But we shall dwell together in our unity in Christ, forever and ever. "The communion of saints" is for everlasting. How much nearer to one another are two christians, as such, than as joined under the bonds of the same church-organization! How much nearer two christians, by their oneness in Christ, though they be of different divisions in the visible Church, than any two professing christians, of the same denominational union, but neither of them a christian indeed. How much more closely and vitally joined together are the Episcopalian and the Presbyterian and the Methodist, each of whom is united to Christ in the oneness of the Spirit, than either can be to the brother in his own church, who is not in Christ. How will this appear in that day when the reapers of this great harvest-field shall be sent forth, to separate the wheat from the tares, and He "whose fan is in his hand shall thoroughly purge his floor." There names will be nothing. Then to have belonged here

or there, to this association of professing christians, or that, this confession of faith or that, will have no vital bearing upon the great question, whether we are Christ's or not. The only church-connection of any value will be that of the Church whose register of communicants is "the Lamb's book of life." The only question will be, who came to Jesus? who lived by faith in Jesus, who was found in Him? They will come from all nations and kindreds and tongues; they will come also from all sects and denominations of those who hold essentially the christian faith, and they will sit down together with Abraham, Isaac and Jacob in the kingdom of God, one blessed, perfected, loving, everlasting, communion of saints; while the communion of the lost will exhibit the like features, all denominations of *professing* christians there, none finding it an alleviation of his woe, that he went to it out of the visible fellowship of one church or another. Oh! the unspeakable preciousness of union to Christ, by faith, and to one another, by the same. Who are my brethren? Jesus answered, "He that doeth the will of my Father in heaven, the same is my mother and sister and brother." And shall any that call themselves disciples of Jesus contract that answer to suit themselves? If the Lord of All took into his embrace, as a brother, every doer of his Father's will; shall we not be glad, and rejoice that we have such an example to do likewise? In the present divided condition of the visible Church, when sect contends

with sect, and party with party, and peace seems so far off, must not every true follower of Christ, having in himself the mind of Christ, feel it a very precious consolation that wherever in the whole earth are those who under any name or form do believe in Jesus, with the heart, as their only and sufficient Saviour, there his brethren are, there are those who are members with himself, of the same body, communicants with him in the same spiritual meat and the same spiritual drink, to be joined forever with him in the kingdom of God? The more we are separated by denominational divisions, the more should we love to remember that whoever follows Christ, the same is our sister or brother. Oh! for a great revival of this mind of Christ, in all that are called by his name. Oh! that all reputed revivals of religion may shew their genuineness in the quickening and wider diffusion of that spirit. I bless God that I know something of its possession. I cannot allow the partition walls which man's infirmities have built in the visible church, to separate my affections, as a christian, from any christian wherever he be. It is to me a precious thought that wherever my Lord has a disciple, I have a brother; that if a poor sinner, who has shared with me in the corruption and condemnation, has shared also with me in the regeneration and remission, by faith in Christ Jesus, then, whatever he be, barbarian, Scythian, bond or free, no matter how he may stand far off from me in sectional relations, separated by

partitions which neither is willing to put away, he is united to me and I to him, as bone to bone, in the one mystical body of our common Lord and Life. We are heirs together "of God, and joint heirs with Christ." The present separation is for a day. The future fellowship, face to face, in the presence of our glorious Lord, seeing him as he is, will be for eternity. It doth not yet appear what, as children of God now, we shall be hereafter, when the children shall come to the inheritance of the saints in light. "But this we know, that when our blessed Lord shall appear, *we shall be like him.*" And when we shall have been thus changed into the perfect likeness of Christ, we shall have a perfect likeness, in every spiritual feature, to one another. Thus brother will come to brother, heart to heart, as face to face. Harmony of spirit, more sweet unspeakably than all harmonies of sound, pervading all that wondrous communion, so that not a thought shall be in discord, to all eternity; harmony of all wills and all minds, not only with one another, but with God, in all his thoughts; harmony of holiness, of love, of adoration, ascending continually in thanksgiving and praise, from that vast congregation, and centering around the throne of God and the Lamb, praising the boundless grace that saved them and that set them in those heavenly places, in Christ Jesus; oh! how will the whole Church be filled with that heavenly music! Ah! what a feeble conception do we get of that fellowship, that peace, that high,

perfect *social* state of the people of God, from the present fellowship of christian brethren on earth.

In conclusion: What is the great question, according to all we have now seen, in which all enquiry into one's spiritual state and hopes should terminate? Is it, *Do I belong to the Church of Christ?* Yes, we answer, if you mean by the Church, *that Church* of which we have been writing, the house built only of living stones, made alive by union to Christ, wherein are none who have not been "sanctified in Christ Jesus." Membership there, is to be "*in Christ Jesus*," where "there is no condemnation." All are safe who are found in that Church, not however because the Church saves them, but because as being thus in Christ, they are saved by the righteousness of its Head. But if you mean by *Church*, that *visible form* of the true Church under which are assembled the good and the bad, the wheat and the tare, the real and the counterfeit, and where the evidence of membership is the register of baptisms, and the evidence of communion is participation in that which is only the sacramental *sign* of inward and spiritual communion; then, as all are not christians that are such outwardly, we must warn you against attempting to judge your spiritual state by any such enquiry. The great question is,—*Am I in Christ Jesus?* To be in him, is to be in his Church. Not to be in him is not to be in his Church, no matter what Church ordinances may be ours. We enter his Church by coming unto him, as we enter a king-

dom by union of allegiance to the king. We become members of that mystical body, by becoming united to Him, its head and life. How then will you know whether you are in him? Two passages of Scripture have a most solemn connection here. "If any man have not the Spirit of Christ, he is none of his."* "Hereby know we that we dwell in him and he in us, because he hath given us of his Spirit."† If we have not the Spirit of Christ, the question is settled at once. We are none of his. We are not entitled to be called by his name. We are only professedly and by external bands, connected with his Church. He will deny that we have any part in him, when he shall call his own sheep by name and lead them out to the living waters, in the future heritage of his people. Nothing can in the least change that decision. *None of Christ's, if without his Spirit.* Plead what else you may, baptized, confirmed, a communicant, an ordained minister, high in influence in the Church! It matters not. *None of Christ's*, then no part in his salvation; out of the Church of his true people, till you have his Spirit dwelling in you. But the other passage; "*Hereby we know that we dwell in him and he in us, by his Spirit which he has given us.*" This precious possession is as conclusive as that awful destitution. This proof of being in Christ, is perfect. Only know that you have his Spirit,—the Holy Ghost, in your heart, leading, sanctifying

* Rom. viii. 9.

† 1 John iv. 13.

your affections and life; then, whatever else you may not have, you have Christ. He is yours; you are his. Condemnation is taken from your soul; the peace of God is attained; the great work whereby God makes us "meet to be partakers of the inheritance of the Saints in light" is going on in your heart. So that the remaining question is simply; *How may I know that I have the Spirit of Christ?* We cannot enlarge.—But we say, enquire of the Scriptures what is the office of the Holy Ghost with us; what the Lord, when he promised to send him, said he would do in, and for, such as should receive him. Enquire what is the Spirit's work of *Regeneration*, when a sinner is "born again of the Holy Ghost;" what his progressive work of *Sanctification*, by which the regenerate heart grows in grace; what are the several "fruits of the Spirit," as manifested in the affections and life. Study such passages as the following:—"They that are after the Spirit, do mind the things of the Spirit."* Enquire into those "*things of the Spirit*;" what they are, what it is to *mind* them, in opposition to minding "the things of the flesh." Take another passage. "*As many as are led by the Spirit of God, they are the Sons of God.*"† Study what the Scriptures embrace, as to your affections, will, and walk, under the being "*led by the Spirit of God.*" Apply all to your own heart and life. Deal faithfully with your case. Pray for the

* Rom. viii. 5.

† Rom. viii. 14.

Spirit to enlighten your mind in searching after evidences of his indwelling, or the contrary. "Lean not to your own understanding." "Search me O God and know my heart ; try me and know my thoughts ; and see if there be any evil way in me and lead me in the way everlasting !" This is the prayer of safety, against all spiritual delusion, and all false hopes. He who makes God thus his trust for guidance, taking His word for the lamp of his feet, determining to cherish no hope that will not stand its light, and that cannot endure that prayer, *he* will find the salvation of God. He will be led to, and will be found in, Christ. God will direct his steps. His will be the "hope that maketh not ashamed."

We cannot better conclude these pages than to copy the animated exhortation with which that great light of the Church of England, in the day of her great trial, Bishop Hall, concluded that remarkable treatise on "Christ Mystical ; or the blessed Union of Christ and his members."

"My Son if ever thou look for sound comfort on earth, and salvation in heaven, unglue thyself from the world and the vanities of it ; put thyself upon thy Lord and Saviour Jesus Christ ; leave not till thou findest thyself firmly united to him, so that thou art become a limb of that body whereof he is head, a spouse of that husband, a branch of that stem, a stone laid upon that foundation ; look not therefore for any blessing out of him ; and in, and by, and

from him, look for all blessings; let him be thy life and wish not to live longer than thou art quickened by him; find him thy wisdom, righteousness, sanctification, redemption; thy riches, thy strength, thy glory. Apply unto thyself all that thy Saviour is, or hath done. Wouldst thou have the grace of God's Spirit, fetch them from his anointing; wouldst thou have power against spiritual enemies, fetch it from his sovereignty; wouldst thou have redemption, fetch it from his passion; wouldst thou have freedom from the curse, fetch it from his cross; satisfaction, fetch it from his sacrifice; cleansing, fetch it from his blood; newness of life, fetch it from his resurrection; right to heaven, fetch it from his purchase; audience in all thy suits, fetch it from his session at the right hand of Majesty; wouldst thou have all, fetch it from him who is 'one Lord, one God and Father of all, who is above all, through all, and in all.' "

APPENDIX A. Page 31.

IF the views exhibited in this volume concerning the invisible Church, be true, the theory of the visible Church being the depository of grace, &c., cannot stand. I will allude to one passage which is often used, as if there could be no doubt of its sustaining that theory.

I refer to the first chapter of the Epistle to the Ephesians, and 23d verse.

St Paul speaking of the Church, says, "*which is his (Christ's) body, the fullness (πληρωμα) of him that filleth all in all.*"

This passage is often treated, as if the Church were Christ's fullness, in the sense of being, *corporately*, in possession of all the grace which Christ has purchased for his people, independently of his indwelling, by his Spirit, in the heart of each. It will be seen, from the following references, that such is in no sense the understanding of the passage by our old divines, and others. It will appear that the passage is understood as meaning that the Church is Christ's fullness, simply as the completion of Him, as head of the mystical body—his Church; just as

a king is relatively incomplete without a kingdom and thus a kingdom is the fullness, or *complementum*, of a king.

Hooker on this very verse says, "It pleaseth Christ, in mercy, to account himself incomplete and maimed without us, and quoting the passage in the Latin, (*Ecclesia complementum ejus qui implet omnia in omnibus.*) says: "But most assured we are, that we all receive of his fullness, *because he is in us as a moving and working cause.*—Eccl. Pol. b. v. § 56, near end.

Archbishop Usher comments on the same passage as follows: "As it hath pleased the Father, that in Him should all fullness dwell; so the Son is pleased not to hold it any disparagement, that *his body, the Church*, should be accounted the fullness of Him that *filleth all in all*; that, howsoever, in himself, he is most absolutely, and perfectly, complete, yet is his Church, so nearly conjoined with him, that he holdeth not himself full without it; but, as long as any one member remaineth ungathered and unknit into this mystical body of his, he accounteth, in the meantime, somewhat to be deficient in himself."—*Sermon before the King—in Usher's Answer to a Jesuit*, p. 694.

Beveridge gives the same. "The Church is so Christ's body that it is his (*πληρωμα*) *His Fullness*, that whereby he is full and complete, which otherwise he would not be, no more than a head is without a body.* * And therefore the Epistle here truly

calls the Church his *fullness* or *complement*. *Beveridge's Sermons*, No. 32, vol. I. p. 385.

There is a very important and solemn sense, in which each Christian may be "*filled with all the fullness of God*." St. Paul prays for the Ephesian Christians—Eph. iii. 19—that they "*may be filled with all the fullness of God*"—not "*the fullness of the Godhead*" as Christ, was and is; but the fullness of that sanctifying grace which God has promised to his people, as the purchase of Christ in their behalf. But in this passage it is the *individual believer*, and not any corporate body of believers that is prayed for. The context shows that, as St. Paul prays for the Ephesians, individually, *that Christ may dwell in their hearts, by faith*; so he prays for the same individuals that they may be severally *filled with the fullness of God*. In one sense indeed, the Church may be spoken of in the same way, but only as it is the *aggregate* of all in whose hearts, as individual believers, Christ dwells by faith.

The passages below from those great divines of the 17th century, Dr. Jackson and Archbishop Usher, will show how giants in divinity of those days were wont to speak of union to Christ.

"All that believe as Peter and the other Apostles did, or shall so believe, unto the world's end, are *immediately* laid on the same foundation stone, not one upon another; *their union or annexation unto Christ is as immediate as Peter's was*, and is or shall be as indissoluble as his was to Christ; albeit, their

growth be not so great, nor for quality so glorious. The description of this edifice, thus immediately erected upon the same stone, would be that of the poet, *Crescit crescentibus illis*. As the number of living stones which are laid upon the foundation stone increases, so the foundation or corner stone, which God did promise to lay in Zion, doth increase. As every particular living stone increaseth or groweth from a stone into a pillar of the house of God, unto a temple of God; so this foundation stone, that is, Christ as a man, still groweth, still increaseth, not in himself, but in them. For they grow by his growth in them, or by diffusion of life from him into them.—*Jackson's Works*, vol. iii. b. ii. c. iv. § 22.

“Our Apostle’s words are express that all the building is fitly framed together in Christ, and so framed together, groweth up unto an holy temple in the Lord. He saith not, we are builded one upon another, but builded together *in him* for an habitation of God through the Spirit. The Spirit by which we are builded together in Christ, or through which we become the habitation of God, is not communicated and propagated unto us as from *intermediate* foundations or roots. We and all true believers receive the influence of the Spirit as *immediately* from Christ, or from God the Father and the Son, in the same manner as St. Peter did.—*Ibid*, c. v. § 6.

“The mystery of our union to Christ (says *Archbishop Usher*) consisteth mainly in this; that the

self same Spirit which is in him, as in the head, is so derived from him into every one of his true members, that thereby they are animated and quickened to a spiritual life. * * *

“The formal reason of the union of the members of our bodies consisteth not in the continuity of the parts, though that also be requisite to the unity of a natural body, but in the animation thereof by one and the same spirit. * * And even thus it is in Christ; although in regard of his *corporal* presence, the heaven must receive him until the times of the restitution of all things; yet he is here with us always, even unto the end of the world, by the presence of his Spirit.—*Sermon before House of Commons.*

APPENDIX B. Page 68.

THE ANGLICAN FATHERS ON THE
INVISIBLE CHURCH.

ARCHBISHOP CRANMER.

“I believe the holy Catholic Church; that is to say, that ever there is found some company of men or some congregation of good people, which believe the Gospel and *are saved*. * * * For this word, *Church*, signifieth a company of men lightened with the Spirit of Christ, which do receive the gospel, &c. And this Christian Church is a *communion of Saints*, that is to say all that be of this communion, or company, be holy, and be one holy body under Christ their head. And this congregation receiveth of their head and Lord, all spiritual riches and gifts that pertain to the sanctification and making holy of the same body. And these ghostly treasures be common to the whole body, and *to every member of the same*.”

Cranmer's Catechism of 1548. Fathers of the Engl. Ch., pp. 235, 6.

"But the holy Church is so unknown to the world that no man can descrie it, but God alone who only searcheth the hearts of all men, and knoweth his true children from others.

"*This Church*" (the invisible) "*is the pillar of truth*, because it resteth in God's word; * * but as for the open, known Church," (the visible) "and the outward face thereof, it is not the pillar of truth, otherwise than it is (as it were) a register, or treasury, to keep the books of God's holy will and testament, and to rest only thereupon. * * For if the Church" (the visible) "proceed further, to make any new articles of the faith, besides the Scripture or contrary to the Scripture, or direct not the form of life according to the same; then it is not the pillar of truth, nor the Church of *Christ*, but the synagogue of Satan, and the temple of Antichrist."

"What wonder is it, that the open church (the visible) is now of late years fallen into many errors and corruptions, and the holy Church of Christ is secret and unknown, seeing that Satan, these five hundred years, hath been let loose and Antichrist reigneth, spoiling and devouring the simple flock of Christ. But as Almighty God said unto Elias, 'I have reserved unto myself seven thousand that have not bowed the knee unto Baal,' so it is at present. For though God hath suffered these five hundred years the open

face of his church to be ugly, deformed and shamefully defiled by the sects of the papists, yet hath God of his wonderful mercy ever preserved a good number, *secret to himself*, in his true religion, although Antichrist hath bathed himself in the blood of no small number of them." Cranmer's Answer to Smith's Works, (Parker's Soc. Ed.) vol. I. pp. 377, 378.

BISHOP RIDLEY.

"THE name *Church*, is taken in Scripture sometimes for the whole multitude of them which profess the name of Christ, of the which they are also named Christians. But as St. Paul saith of the Jew, '*Not every one is a Jew outwardly*,' &c. '*Neither yet all that be of Israel are counted of the seed*.' Even so, not every one which is a christian outwardly, is a christian indeed. For 'If any man have not the Spirit of Christ, the same is none of his.' Therefore, that Church, which is his body, of which Christ is the head, standeth only of living stones and true christians, not only outwardly in name and title, but inwardly in heart and in truth."

Ridley's Works, (Parker Soc. Ed.) p. 126.

HOOKE.

IN the body of this work, we have quoted so often from Hooker that it can hardly be needful to add any further elucidation of his views. We must refer the Reader to passages of great value and distinctness, from that high authority in chapter second.

WILLIAM PERKINS, D. D.

This eminent English divine, of Christ's College, Cambridge, died 1602. His works have been translated into Latin, Dutch, Spanish, &c. He connects the age of the Reformers with that of the writers of the 17th century.

"The number of believers, dispersed through the whole world, who are effectually called, and sanctified and preserved unto life everlasting * * for however in the Catholic Church there be two sorts of men professing religion, the one of them that do unfeignedly believe and are sanctified; the other of them who make show of faith, but indeed believe not, but remain in their sins; of the former doth the Catholic Church consist, and not of the latter, who are no members set into the head of this body, though they may seem to be.

"This confuteth the Romish Church, who teach and hold that a reprobate may be a member of this Church.

"This Catholic Church is invisible, and cannot by the eye of flesh be discerned * * for who can infallibly determine the things that are within a man? which again overthroweth that Romish doctrine which teaches that the Catholic Church is visible and apparent upon earth. Yet some parts are visible, as in the right use of words and sacraments appeareth.

"This Catholic Church cannot utterly perish and be dissolved. All other congregations and particular Churches being mixed may fail, yet this cannot be overcome."

Works, Vol. III. p. 482.

"To this assembly and no other belong *all the promises* of this life and the life to come. It is *the ground and pillar of truth*; that is, the doctrine of true religion is always safely kept and maintained in it.

"In visible Churches are two sorts of men; just men and hypocrites, who although they be *within* the Church, yet the Church is not so called of them," (i. e. is not called the Church on account of them) "but in regard of them only who are truly joined unto Christ.

"Adversaries hereof are Papists, who frame not the Church by these true properties, but by other deceitful marks, as succession, multitude, antiquity, consent." p. 504.

BISHOP HALL.

"The word Church is not more common than equivocal: whether ye consider it as the aggregation of the outward, visible, particular Churches of Christian professors; or as the inward, secret, universal company of the Elect; it is still one.

"To begin with the former. What Church hath *one Lord*, Jesus Christ, the righteous, *one Faith* in that Lord, *one Baptism* with that Faith, it is the one Dove of Christ; to speak more short, *one Faith* abridges all. But what is that one Faith? What but the main fundamental doctrine of religion necessary to be known, to be believed unto salvation.

“But if from particular *visible* Churches you shall turn your eyes to the *true inward, universal company of God's elect and secret ones*, there shall you more perfectly find *one Dove*; for what the other is in profession, this is in truth; that *one Baptism* is here the true *Laver of Regeneration*; that *one Faith* is a saving reposal upon Christ; that *one Lord* is the Saviour of his body. No natural body is more one than this mystical; one head rules it; one Spirit animates it; one set of joints moves it; one food nourishes it; one robe covers it. So it is one in itself, so one with Christ, as Christ is one with the Father: “*That they may be one, even as we are one; I in them and they in me.*”—John vii. 22.

Bp. Hall's Sermon on the Beauty and Unity of the Church.

“The whole church is the spiritual temple of God. Every believer is a living stone laid in those sacred walls. * * There is no place for any loose stone in God's edifice: the whole Church is one entire body. * * In case there happen to be differences in opinion concerning points not essential, not necessary to salvation; this diversity may not breed any alienation of affection. * *

“In the mean time, it highly concerns all that wish well to the sacred name of Christ, to labour to keep the unity of the Spirit in the bond of peace; Eph. iv. 3: and to renew and continue the prayer of the Apostle for all the professors of Christianity—‘Now the God of patience and consolation grant

you to be like-minded one towards another, according to Christ Jesus: that ye may, with one mind and one mouth, glorify, God, even the Father of our Lord Jesus Christ.' " Rom. xv. 5, 6.

Bp. Hall's Treatise of Christ Mystical, c. vii. § 2.

"As there are two persons between whom this union is made, Christ and the believer; so each of them concurs to the happy effecting of it: Christ by His Spirit diffused through the hearts of all the regenerate, giving life and activity to them; the believer laying hold *by faith* upon Christ; so working in him; and these do so react upon each other that from their mutual operation, results this gracious union whereof we treat. * * O the grace of faith justly represented to us by St. Paul, (Eph. vi. 16.) above all other graces incident unto the soul, as that, which if not alone, chiefly transacts all the main affairs tending to salvation. For faith is the quickening grace; Gal. ii. 20—Rom. i. 17: the directing grace; 2 Cor. v. 7: the protecting grace; Eph. vi. 16: the establishing grace; Rom. xi. 20—2 Cor. i. 24: the justifying grace; Rom. vi; the sanctifying and purifying grace; Acts xv. 9. Faith is the grace that assists to, apprehends, applies, appropriates Christ; Heb. xi. 1; and hereupon the *uniting* grace, and (which comprehends all) *the saving* grace." *Christ Mystical*, c. vi.

BISHOP TAYLOR.

“The Church is a company of men and women professing the saving doctrine of Jesus Christ. This is the Church *‘in sensu forensi,’* and in the sight of men, but because glorious things are spoken of the city of God, the *professors* of Christ’s doctrine are but *imperfectly and inchoatively* the Church of God; but they who are indeed holy and obedient to Christ’s laws of faith and manners—these are *truly and perfectly* ‘the Church.’ * * These are the Church of God in the eyes and heart of God. For the Church of God are the body of Christ; but *the mere profession of Christianity makes no man a member of Christ*—nothing but a new creature, nothing but ‘a faith working by love;’ and keeping the commandments of God. Now they that do this are not known to be such *by men*; but they are known only to God; and therefore it is in a true sense, ‘the invisible Church;’ not that there are two churches, or two societies, in separation from each other. * * * No, these two churches, are but one society: the one is within the other—but yet though the men be visible, yet that quality and excellency by which they are constituted Christ’s members, and distinguished from mere professors and outsiders of christians, this, I say, is not visible. All that really and heartily serve Christ *in abdito*, do also profess to do so; * * the invisible Church is *ordinarily and requ-*

larly part of the visible, but yet *that only part that is the true one* ; and the rest, but by *denomination of law, and in common speaking, are the Church*—not in *mystical union*, not in proper relation to Christ; they are not the House of God, not the temple of the Holy Ghost, not the members of Christ; *and no man can deny this*. Hypocrites are not Christ's servants, and therefore not Christ's members, and therefore *no part* of the Church of God, but *improperly and equivocally*, as a dead man is a man; all which is perfectly summed up in these words of St. Augustine, saying, that "the body of Christ is not '*bipartitum*,' it is not a double body—'all that are Christ's body, shall reign with Christ forever.' And therefore they who are of their father, the devil, are the synagogue of Satan, and of such is not the kingdom of God; and all this is no more than St. Paul said: '*They are not all Israel, who are of Israel*,' and '*He is not a Jew that is one outwardly, but he is a Jew that is one inwardly*.' Now if any part will agree to call the universality of professors by the title of '*the Church*,' they may if they will; *any word by consent may signify any thing* ; but if by a Church we mean that society which is really joined to Christ, which hath received the Holy Ghost, which is heir of the promises and of the good things of God, which is the body of which Christ is the head; then *the invisible part of the visible Church, that is, the true servants of Christ only, are the Church* ; that is, to them only appertain the Spirit and the truth, the promises and

the graces, the privileges and advantages of the gospel; to others, they appertain as the *promise of pardon does*; that is when they have made themselves capable. The faithful only and obedient are beloved of God. Others may believe rightly; but so do the devils, who are no parts of the church, but princes '*ecclesia malignantium*,' and it will be a strange proposition which affirms any one to be of the church, for no other reason but such as qualifies the devil to be so too.

Bp. Taylor contends that the Article in the creed—"Holy Catholic Church," and the next, "*the Communion of Saints*," refer to the same thing, and mean only what before he has defined as the *invisible Church*, viz. the society of the true followers of Christ. "If it be asked (he says) what is the *Catholic Church*?—the Apostles' Creed defines it; it is '*communio sanctorum*'—'I believe in the Holy Catholic Church,' that is, '*the Communion of Saints*,' the conjunction of all them who heartily serve God through Jesus Christ; the one indeed is exegetical of the other, as that which is plainer is explicative of that which is less plain; but else they are but the same thing: which appears also in this, that in some creeds the latter words are left out, and particularly in the Constantinopolitan, as being understood to be in effect, but another expression of the same article. * * St. Augustine spends two chapters in affirming that *only they who serve God faithfully are the Church of God*; for this is in the good and

faithful, and the holy servants of God, scattered every where, and combined by a *spiritual union* in the same communion of sacraments, whether they know one another by face or no. Others, it is certain, are so said to be *in* the house of God, that they do not pertain to the structure of the house. * * * Those who are condemned by Christ (continues St. Augustine) for their evil and polluted consciences, are not in Christ's body which is the Church; for Christ hath no damned members.'

"But I need not be digging the cisterns for this truth—Christ himself hath taught it very plainly: '*Ye are my friends if ye do whatsoever I command you*, not upon any other terms; and I hope none but friends are members of Christ's mystical body, *members of the Church whereof he is head*. * * To be united to Christ, and to be members of his body; these are the portions of saints, not of wicked persons, *whether clergy or laity*. * * As all the principles and graces of the gospel are the property of the godly, so they only are the Church of God of which glorious things are spoken, and it will be vain to talk of the infallibility of God's Church; the Roman doctors either must confess it subjected here, that is, in the Church in this sense, or they can find it no where. In short, *this is the Church*, (in the sense now explicated) which is '*the pillar and ground of the truth*;' but this is not the sense of the Church of Rome," nor (we add) of those who are now endeavouring to bring us so near to Rome, but on the contrary is the sense

which their whole system, as much as that of Rome, requires them to oppose. Hence the necessity of keeping it distinct, and holding it fast.

“The word ‘church,’ I grant, may, and is given to them by way of supposition and legal presumption, as a jury of twelve men are called ‘*good men and true*’—that is, they are not known to be otherwise, and therefore presumed to be such; and they are the church in all human accounts—that is, they are the congregation of all that profess the name of Christ, * * * in which are the wheat and the tares; and they are bound up in common by the union of sacraments and external rites, name and profession, but by nothing else. This doctrine is well explicated by St. Austin. ‘Not only in eternity, but even now, hypocrites are not to be said to be with Christ, although they may seem to be of his church. But the Scripture speaks of them and these, as if they were both of one body, *propter temporalem commixtionem et communionem sacramentorum*. They are only combined by a temporal mixture, and united by the common use of sacraments.’ * * * So that which we call the church, is ‘*permixta ecclesia*,’ and for this mixture’s sake, under the cover and knot of external communion, the church—that is, all that company, is esteemed one body; and the appellations are made in common, and so are the addresses and offices and ministries. Therefore it is no wonder that we call this great mixture by the name of ‘*the church*,’ but then since the church hath

a more sacred notion, as it is the spouse of Christ, his body, his temple, &c. * * therefore, although when we speak of all the acts and duties, of the judgments and nomenclatures, of outward appearances and accounts of law, we call the mixed society by the name of the Church; yet when we consider it in the true, proper and primary meaning, * * all the promises of God, the Spirit of God, the life of God, and all the good things of God, are peculiar to the Church of God, *in God's sense*, in the way in which he owns it, that is, as it is holy, united unto Christ, like to him, and partaker of the divine nature. The other are but a heap of men keeping good company, *calling themselves by a good name*, managing the external parts of union and ministry; but because they otherwise belong not to God, the promises no otherwise belong to them, but as they may, and when they do, return to God. Here then are two senses of the word 'Church;' God's sense and man's sense; the sense of religion, and the sense of government; common rites, and spiritual union."

Bp. Taylor's Dissuasive from Popery, Part II. B. I. Sect. I.

Having laid his foundation in the position that none but the true servants of Christ make the true Church of Christ, and have title to the promises; and having observed that the Romish church relies upon the church under another definition, Bishop Taylor proceeds:

"Of the church, in the first sense, St. Paul af-

firms, it is "*the pillar and ground of truth.*" He spake it of the church of Ephesus, or the holy catholic church over the world; for there is the same reason of one and all; if it be, as St. Paul calls it, "*Ecclesia Dei vivi,*" if it be united to the head, Christ Jesus, every church is as much the "pillar and ground of truth" as all the church; which, that we may understand rightly, we are to consider that what is commonly called the "church," is but "*domus ecclesiæ veræ,*" as the "*ecclesia vera*" is "*domus Dei:*" it is the school of piety, the place of institution and discipline. Good and bad dwell here; but God only, and his Spirit, dwell with the good. They are all taught in the church; but the good only are "taught by God," by an infallible Spirit—that is, by a Spirit which neither can deceive, nor be deceived; and therefore by him the good, and they only, are led into all-saving truth; and these are the men that preserve the truth in holiness. Without this society, the truth would be hidden, and held in unrighteousness, so that all good men, all particular congregations of good men, who, upon the foundation, Christ Jesus, build the superstructure of a holy life, are "*the pillar and ground of truth;*" that is, they support and defend the truth—they follow and adorn the truth, which truth would in a little time be suppressed, or obscured, or varied, or concealed, and misinterpreted, if the wicked only had it in their conduct. That is, amongst good men we are most like to find the ways

of peace and truth, all saving truth, and the proper spiritual advantages and loveliness of truth. Now, then, this does no more relate to all churches, than to every church. God will no more leave or forsake any one of his faithful servants, than he will forsake all the world. And therefore here the notion of catholic is of no use: for the church is the communion of saints, wherever it be or may be; and that this church is catholic, it does not mean by any distinct existence, but by comprehension and actual and potential enclosure of all communions of holy people 'in the unity of the spirit, and in the bond of peace'—that is, both externally and internally. Externally means the common use of the symbols and sacraments, for they are the bond of peace; but the unity of the Spirit is the peculiar of the saints, and is the internal confederation and conjunction of the members of Christ's body in themselves, and to their head. And by the energy of this state, wherever it happens to be, all the blessings of the Spirit are entailed; every man hath his share in it; he shall never be left or forsaken; and the spirit of God will never depart from him as long as he remains in, and is of, the communion of saints."

Dissuasive from Popery, supra.

ARCHBISHOP USHER.

"What is meant here (in the Creed) by the Catholic Church?"

"That whole universal company of the elect

that ever were, are, or shall be gathered together in one body, knit together in one faith, under one head, Jesus Christ. For God, in all places, and of all sorts of men, had from the beginning, hath now, and ever will have, an holy church, which is therefore called the catholic church—that is, God's whole or universal assembly, because it comprehendeth the multitude of all those that have, do, or shall believe unto the world's end. Part are already in heaven *triumphant*, part as yet *militant* here upon earth.

“What is the Church *militant*?”

“It is the society of those that being scattered through all the corners of the world, are, by one faith in Christ, conjoined to him and fight under his banner against their enemies, the world, the flesh and the devil; continuing in the service and warfare of their Lord, and expecting in due time, also, to be crowned with victory, and triumph in glory with Him.

“Who are the true members of the church militant on earth?”

“Those alone who, as *living* members of the mystical body, Eph. i. 22, 23; Col. i. 18, are, by the Spirit and Faith, secretly and inseparably conjoined unto Christ, their head—Col. iii. 3; Ps. lxxxiii. 3. In which respect, the true militant church is both *invincible*—Matt. xvi. 18—and *invisible*—Rom. ii. 29; 1 Pet. iii. 4.

“Truly and properly none are of the church saving only they which truly believe and yield obedience;

(1 John, 2, 19,) all which are also saved. Howbeit, God useth outward means with the inward for the gathering of his saints; and calleth them as well to outward profession among themselves, as to inward fellowship with his Son; (Acts ii. 42; Cant. i. 7,) whereby the church becometh visible. Hence it cometh, that so many as partaking the outward means, do join with these in league of visible profession; (Acts viii. 13,) are therefore in human judgment accompted members of the true church and saints by calling; (1 Cor. i. 2,) until the Lord, who only knoweth who are his, do make known the contrary, as we are taught in the parable of the tares, the draw net, &c: (Matt. xiii. 24, 47.) Thus many live in the church, as it is visible and outward, which are partakers only outwardly of grace; and such are not fully of the church that have entered in but one step; (Cant. iv. 7; Eph. v. 27; John ii. 19.) That a man may be fully of the church, it is not sufficient that he profess Christ with his mouth, but it is further required that he believe in him in heart."

Usher's Body of Divinity.

DR. JACKSON.

Of this truly eminent writer, President of Corpus Christi College, Oxford, in the early part of the 17th century, it will give weight in some minds, to the following extracts, if we here quote the testimony of Dr. Pusey, who has called him "one of the best and

greatest minds the Church of England has nurtured."

"All God's promises to the church principally belong to the principal members of it, who are distinctly and individually known to Himself only—not so to us, to whom notwithstanding their persons are visible, their profession of faith is likewise visible. The sincerity of their hearts or faith, is, to us, invisible; and therefore invisible it is to us whether they be live members of the Holy Catholic Church or no."

Works b. 12.c. v. § 2.

"The visible church is a transcendent, and doth neither exclude the members of *the holy church triumphant or militant*, nor doth it consist only of them—but of them and of others called only by a mere *external* vocation. * * * The church militant is visible to God and to the several members of it; but what members of this visible and militant church be live members of the one holy and Catholic church, is known only to God or to men's private consciences," &c.

"Though the church be sometimes, by good writers, entitled as well *invisible* as *visible*, we are not, from this opposition of words or terms, to conceit an opposition or distinction of churches, as if some were visible, others altogether invisible. Such as most use these terms, mean no more by them than we have said, to wit: *What persons of the militant and visible church be true denizens of the heavenly Jerusalem, or city of God, is to us invisible*

or unknown. I cannot say whether it were ignorance or malice in the Romanists to construe these terms of *visible* and *invisible*, whilst they found them in some of our writers, as if they had constituted two contra-distinct, or opposite churches, when as it is plain that they are, for the most part, subordinate and co-incident. *Ordinarily*, the live members of the holy Catholic Church, or of that part of it which is to us invisible, are members of some visible church—but not *e contra*; for neither all, nor most part of any visible church, in latter ages, are *true* and live-members of the holy and catholic church, part of which we believe to be here on earth, though it be to us invisible. * * * Many there be which are no members of the visible church, and yet better members of the *true* church than the members of the church-visible, for the present, are.”—c. VII. § 5, 6.

“This church, (the true, holy and catholic church,) is a true and real body, consisting of many parts, all really (though mystically and spiritually) united unto one head; and by their real union with one head, all are truly and really united among themselves. Every one is so far a member of Christ’s Church, as he is a member of Christ’s body. He that is a true live-member of the one, is a true live-member of the other. He that is but an equivocal, analogical, hypocritical or painted member of the one, is but an equivocal, hypocritical, painted, or analogical member of the other.” c. III. § 4.

“The Catholic Church, in the prime sense, consists only of such men as are actual and indissoluble members of Christ’s mystical body, or of such as have the Catholic faith, not only sown in their brains or understandings, but thoroughly rooted in their hearts. In a secondary, analogical sense, every present, visible church, which holdeth the holy Catholic faith, without which no man can be saved, pure and undefiled with the traditions and inventions of man, may be termed a holy Catholic Church. When we say a man may be a visible member of the holy Catholic Church, and yet no actual member of any present visible church, we take the Catholic Church in the latter or secondary sense. Who are indissoluble members of Christ’s body, is only visible or known to Him. Many thousands are, and have been, true members of it, which are, and have been, altogether invisible to us. But who they be that possess the unity of that faith which the Apostles taught, and without which no man can be saved, is visible and known to all such as either hear them profess it *viva voce*, or can read and understand their profession of it given in writing.”—c. XVII. § 1.

Dr. Jackson’s Treatise on the Church is part of a great work, on the Apostles’ Creed. The Rev. Mr. Goode, of London, has revived attention to it, because of its decided opposition to those views of the church which the Tractarian writings have re-produced out of what were once considered, among us, the worn-out errors of Romanism. From the edition

by Mr. Goode, a re-print was made in this country a few years ago by Mr. Hooker of Philadelphia. I cannot abstain from earnestly recommending that little book to the *study* of all who wish to know what is the Holy Catholic Church and Communion of Saints, in which they profess to believe.

The account given by the great Dr. Isaac Barrow, of the *Visible* and *Invisible* Church, in his "Discourse on the Unity of the Church," agrees perfectly with the above. I shall quote from vol. vi. of the Oxford edition of his works, 1818.

He defines the one as "the society of those who profess the faith and gospel of Christ, and undertake the evangelical covenant in distinction to all other religions."

The other he defines as "the whole body of God's people that is, ever hath been, or ever shall be, from the beginning of the world, to the consummation thereof, who having (formally or virtually) believed in Christ, and sincerely obeyed God's laws, shall finally, by the meritorious performances and sufferings of Christ, be saved."—p. 497.

The latter he calls "*the Catholic society of true believers and faithful servants of Christ*," the "*true universal church, called the church mystical and invisible*."—pp. 497 and 500.

To this invisible church, composed only of such as shall finally be saved, belong, he says, "all the glorious titles and excellent privileges attributed to the church in holy Scripture." "This is the body

of Christ," "the spouse of Christ," "the house of God built on a rock, *against which the gates of hell shall not prevail*," "this is the elect generation," &c.

"To *this* church, belongs peculiarly that *unity* which is often attributed to the church."

"This is that *one body into which we are all baptized by one Spirit*; the members whereof do hold a mutual sympathy and complacence; which is joined to one head, deriving sense and motion from it; which is enlivened and moved by one Spirit."

"This is the society of those for whom Christ did pray that they might *be all one*."—pp. 497, '8, '9.

The essential unity of this invisible, catholic church, to which only belong the promises of God, according to the above, is thus described:

"All christians are united by spiritual cognation and alliance, as being all *regenerated by the same incorruptible seed, being alike born, not of blood nor of the will of the flesh, nor of the will of man, but of God*, whence, as *the sons of God, and brethren of Christ*, they become brethren one to another. * *

"The whole christian church is one by its incorporation into the mystical body of Christ, or as fellow-subjects of that spiritual, heavenly kingdom, whereof Christ is the sovereign head and governor; whence they are governed by the same laws, are obliged by the same institutions and functions; they partake of the same privileges, and are entitled to the same promises, and encouraged by the same rewards. So they make one spiritual corporation or

republic, whereof Christ is the sovereign Lord."
—p. 507.

Then in what sense the *Visible* church may be be considered as partaking in the titles, privileges, &c., which belong of right to the invisible only, Dr. Barrow thus teaches :

"The places of Scripture which do represent the church *one*, as unquestionably they belong (in their principal notion and intent) to the true Universal Church, (called the church *mystical and invisible*;) so may they *by analogy and participation*, be understood to concern the *visible* church-Catholic here on earth, which professeth faith in Christ and obedience to his laws."—p. 501. For because the visible church doth enfold the other, (as one mass doth contain the good ore and base alloy, as one floor the corn and the chaff,) * * * because, therefore, *presumptively*, every member of this *doth pass* for a member of the other, the time of distinction and separation being not yet come: * * * therefore commonly the titles and attributes of the one are imparted to the other. *All* (saith St. Paul,) *are not Israel who are of Israel; nor is he a Jew that is one outwardly*; yet in regard to the conjunction of the rest with *the faithful Israelites*, because of *external* consent in the same profession, and conspiring in the same services, all the congregation of Israel is styled a *holy nation and peculiar people*."

"So likewise do the Apostles speak to all members

of the church (visible) as to elect and holy persons, unto whom all the privileges of Christianity do belong, although *really* hypocrites and bad men *do not belong to the church*, nor are concerned in its unity, as St. Austin doth often teach."—pp. 499, 500.

The places of St. Austin, which Barrow cites and makes his own, are such as these: *Non ad eam pertinent avari, raptores, fœnatores. Videntur esse in Ecclesia, non sunt. Ecclesiam veram intelligere non audeo, nisi in sanctis et justis. Multi sunt in sacramentorum communione cum Ecclesia, et tamen jam non sunt in Ecclesia.* "The covetous, &c., do not belong to the church. They *seem* to be in it but are not. I dare not understand the true church to be but among the holy and righteous men."—"There are many who communicate in sacraments *with* the church, and yet they are not in the church."—p. 500.

THE END.

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